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INSTEAD of creating dissatisfaction or alarm, it is a subject for rejoicing and self-congratulation among the members of the *Catholic* church, that their distinctive title is so much envied and so zealously claimed by several of the dissenting denominations of Christians. We are perfectly assured that we shall be always and exclusively possessed in future, as we have been during the past, of the glorious appellation of *Catholics,* because it is impossible to designate objects otherwise than by their proper names; and it is certain, on the other hand, that the greater the effort of any other denomination to appropriate this appellation to themselves, the more will its eminent worth and intrinsic connection with truth become manifest; the more will a tendency towards real Catholicism be encouraged and diffused. At all events, the circumstance affords a very opportune occasion, of which we shall gladly avail ourselves, to vindicate the exclusive claims of the Roman church to the title of Catholic. The subject is certainly one of the deepest interest, as it implies nothing less than the decision of the important question, "where is the true church of Christ exclusively to be found?" and for this reason it forcibly suggests itself to the serious consideration, not only of our Episcopalian brethren, but of all Protestant societies.

I. The better to proceed in this momentous inquiry, we shall begin by ascertaining the real import of the word *Catholic,* and the ground on which we affirm that *Catholicity* is an essential characteristic of the true church. *Catholic* is derived from the Greek word Καθολικος, which means *universal.* Now, universality, as applied to a religious society, may be threefold; viz., universality of doctrine, universality of time, and universality of place. That the Christian church must be universal in point of doctrine and of time, that is to say, must hold and teach all the doctrines delivered by Christ, and continue through the whole series of ages from the time of her foundation to the end of the world, is obvious, and cannot be denied without calling in question the Scripture itself, and particularly St. Matthew xxviii, 19, 20. But it is equally manifest that the same church must be universal in regard to place also, this being the more obvious meaning of the word *Catholic,* and the sense in which we find it invariably used by the ancient fathers and the immediate successors of the apostles.

The epistle written by the church of Smyrna concerning the martyrdom of St. Polycarp, its bishop, and the disciple of St. John, has the following address: "To the church of God which is at Philomelium, and to all the

"Ask of me, and I will give thee the gentiles for thy inheritance, and the utmost parts of the earth for thy possession." (Ps. ii, 3.) "He shall continue with the sun, and before the moon, . . . throughout all generations. . . . In his days shall justice spring up, and abundance of peace, till the moon be taken away. And he shall rule from sea to sea, and from the river unto the ends of the earth." (lxxi, 5, 7, 8.) "All the nations thou hast made, shall come and adore before thee, O Lord, and they shall glorify thy name." (lxxxv, 9.) All these texts certainly prove that the society founded by Christ is Catholic in the sense of universal and simultaneous diffusion throughout the world, and that it will remain so perpetually to the end of ages. For how could it be said that the Son of God rules from sea to sea, and possesses all the nations of the earth for his inheritance, if his church is to be found only among a few nations at one time, and then in others which attain to the knowledge of truth after the former have receded from it? Or how could the universal empire of Christ be compared, in point of duration, to the sun and moon, if at any period whatever of its existence it were to lose its character of Catholicity?

It is not to be supposed, however, that these sacred oracles and promises of universal diffusion are applicable to the very commencement of the Christian church, when the Gospel had scarcely shed abroad its saving light. They relate only to the time when the faith had been every where established by the apostles. This marvellous work, the conversion of the gentiles, was not to be achieved in one moment; it required a lapse of several years before the light of the Gospel could be carried from Judea to the neighboring countries, and still more, to distant regions which were less easily accessible. Hence the church, in its very beginning, was justly compared to a "little flock" (Luke xii, 32), and to a "grain of mustard-seed" (Matt. xiii, 31); but this grain of mustard-seed was soon to expand, by the power of Christ and the labors of the apostles, into a stately tree capable of affording a shelter and a habitation to the birds of the air (Matt. xiii, 32), and that little flock was to increase to such a degree as to comprise all nations (Matt. xxviii, 19), gathering the children of God, who were formerly dispersed (John xi, 52), into one fold under one shepherd. (John x, 16.) It is only from this happy period (about thirty or forty years after the passion of our Lord), that we are to date the fulfilment of the ancient prophecies concerning the Catholicity of the church, which since that time has never suffered any interruption.

But the verification of the sacred oracles does not require that the church should possess an absolute universality of extent, so as to include all countries and all men without exception; because such expressions as *the universe, the whole world, the utmost boundaries of the earth,* do not convey this meaning, either according to the ordinary rules of language, or to the practice of the Scripture itself; they merely express the idea of a comparatively vast extension. For instance, when we say that the fame of some celebrated man is spread over the whole world, that a traveller has visited every region of the globe, and the like; these expressions are not strictly understood of all the countries of the earth without exception; but of such a portion of them as may be termed, in a wider sense, the whole world. When the Scripture also affirms of Nabuchodonosor that "his greatness had grown, and had reached to heaven, and his power unto the ends of the earth" (Daniel iv, 19); of Alexander the Great, that "he came (under the figure of a he-goat) from the west on the face of the whole earth" (ibid. viii, 5), and that he ruled "over all the world" (ibid. ii, 39); of Cæsar Augustus, that he issued a decree "that the whole world should be enrolled" (Luke ii, 1); these words do not signify the whole universe, physically and absolutely understood, as there were many countries which the victorious arms of Nabuchodonosor, Alexander and the Romans had not subdued, and where their empire, however vast, was not even known. The same may be said of the spiritual kingdom of Christ upon earth: as it possesses a greater extent than any of the above mentioned empires, it may justly be called and really is *Catholic* or *universal,* although it never embraced the whole human family.

This state of things was plainly intimated by our Saviour in the injunction which he gave to his apostles. Whilst he predicted opposition and persecutions which they would suffer (Matt. x and xxiv; Luke x and xxi),

he sent them into the whole world to "preach the Gospel to *every creature*" (Mark xvi, 15); to "teach *all nations*" (Matt. xxviii, 19; Luke xxii, 47), and to be "his witnesses, not only in Jerusalem, in all Judea and Samaria, but even to the uttermost part of the earth" (Acts i, 8); and he accompanied this commission with the promise of his perpetual assistance to the end of the world (Matt. xvi, 18; xxviii, 20), and with an assurance of wonderful and lasting success. (John xv, 8, 16.)

In obedience to the divine command, the apostles "going forth preached every where, the Lord co-operating with them, and confirming the word with signs that followed." (Mark xvi, 20.) Embracing all countries in the ardor of their zeal, they not only established flourishing churches in the different parts of the Roman empire, but as we learn from ancient and constant tradition, they also carried the light of faith to the remotest nations of the then known world, the Ethiopians, the Persians, the East Indians, &c. (See *Euseb. Hist. Eccles.* l. iii; *St. Jerom, de Scriptoribus Eccles.*) Such was the rapidity and the extent of their spiritual conquests in the course of twenty-five or thirty years after the ascension of Christ, that, according to St. Paul, "their sound went over all the earth, and their words unto the ends of the whole world" (Rom. x, 18); and again: "The word of the truth of the Gospel is come to you, as also it is in the whole world, and bringeth forth fruit, and growetb, even as it doth in you" (Col. i, 5, 6); so speedily did Almighty God confer upon this church that splendid character of universal diffusion, which his beloved Son and the ancient prophets before him had ranked among her future prerogatives.

Thus do we gather from all sides, that the true and full import of the word *Catholic*, in the Apostles' and Nicene creeds, is such as we have explained it; and it is therefore manifest that the church of Christ is necessarily Catholic or universal, not only in point of time, and with regard to the deposite of revealed truth, but also with regard to place and local extension. Now, as it is impossible that what the holy apostles taught the faithful constantly to profess to the end of ages, should not always be true, it follows that the true church must have been *Catholic* from the apostolic age, and shall continue so for ever.

Her extent over the known world must always accord with the language which Scripture and tradition employ to express this prerogative. It would be difficult, indeed, to assign, as it would be ridiculous to inquire, the precise number of nations and of square miles that is requisite to constitute Catholicity: but two things are certain and quite sufficient for our purpose, viz: 1, that a very limited and comparatively small society on earth cannot be said to possess universal diffusion; 2, that a considerable part of the universe, not only equal to, but even surpassing in extent the greatest empires that ever flourished, is fully adequate to our ideas of Catholicity as drawn from tradition and Scripture. Moreover, we may rest assured that Almighty God, who promised this wonderful diffusion to the kingdom of his Son, will not fail to maintain it in the true church, together with her other essential prerogatives, and to make it easily perceptible to every sincere inquirer, who wishes to distinguish the true spouse of Christ, from those societies which unjustly arrogate to themselves her titles and privileges.

II. We now come to the question of fact, viz., to which of the Christian communities the prerogative of universal diffusion always belonged, and which of them still possesses it. As, among Protestants, the Anglicans or Episcopalians are particularly known at the present day to assume the title of *Catholic*, the order of discussion seems to require that we should examine the justice of their claim first. If we prove this claim to be utterly groundless, it will be an easy matter to turn the whole strength of the argument against any other of the Protestant societies, and indeed against all of them combined.

The fond desire of our Episcopalian brethren to be called Catholics, and their studied affectation of this term, are in the first place, a strong presumption against the legality of their title. For when any one is entitled to a characteristic appellation, it is altogether unnecessary to strain his utmost in endeavoring to make good his right; if the name really belongs to him, it will be naturally conceded to him without any effort on his part, because there is nothing more natural than to call things by their proper names. "Christian is my name," says St. Pacianus, "*Catholic* my surname." (*Epist.* 1, *ad Sempron.*) "Among heretics," says Clement of Alexandria, "some derive

their appellation from their authors, some from the country in which they took their rise, others from the peculiar nature of their tenets. Only the ancient church do we call *Catholic.*" (*Clemens Alexandr. Stromat.* l, vii.) Again, the necessity under which our opponents seem to labor, of qualifying the term *Catholic* in some way or another, as if it were not sufficiently intelligible in itself, proves the perplexity of their position. For the word *Catholic*, in ecclesiastical language, is not only an adjective, but also a proper name, that is, the proper and peculiar appellation of the society founded by Christ; and hence it is as ungrammatical and preposterous to qualify it by any other term, for instance, the word *true*, as it would be for an individual whose name is James or John, to style himself *true* James or *true* John. Moreover, it plainly shows that no body of Christians, the members of the church of Rome excepted, can assume the envied name of *Catholic* in its primitive simplicity and proper sense, without incurring the note of error, and temerity. Who among them, were he seriously asked whether he is a *Catholic*, would venture to answer simply *yes*, or rather would not unhesitatingly answer *no?* Or, who among them, if met by a stranger that inquires the way to a *Catholic* church or chapel, would seriously point out to him any Protestant church or meeting house in the city, unless he wished to trick his unsuspecting neighbor? This he certainly would not do, because men, whenever their words are uninfluenced by prejudice, are naturally prompted to designate every object by its proper appellation, and to give the name of *Catholic* to the Catholic community alone.

After all, the remark which we here make is by no means new: it was made fifteen hundred years ago by St. Cyril of Jerusalem, in these words: "When you come into a city, do not inquire merely for the house of God; for thus do heretics call their places of meeting: nor will you simply ask for the church, but say the *Catholic* church; for this is the proper name of that holy mother of us all and spouse of the only Son of God, our Lord Jesus Christ." (*Catech.* xviii.) The great St. Augustine spoke the same language, as may be seen in the following passage, the attentive perusal of which we earnestly recommend to every candid Protestant: "Many are the considerations which most justly retain me in the bosom of the *Catholic church;* the assent of nations; her authority first established by miracles, fostered by hope, increased by charity, confirmed by antiquity; the succession of pastors from the chair of Peter, to whom the Lord after his resurrection committed the care of feeding his flock, down to the present bishop; lastly, the name itself of *Catholic*, which in the midst of so many heresies, has not without reason attached to this church alone, in so much, that although heretics universally aspire to the name, should a stranger ask where the *Catholics* assemble, heretics themselves will not dare to point out any of their own places of meeting." "Multa sunt quæ in *Ecclesiæ Catholicæ* gremio me justissimè teneant. Tenet consensio populorum atque gentium: tenet auctoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata; tenet ab ipsâ sede Petri apostoli, cui pascendas oves suas post resurrectionem Dominus commendavit, usque ad præsentem episcopatum successio sacerdotum: tenet postremò ipsum *Catholicæ* nomen, quod non sine causâ inter tam multas hæreses sic ista ecclesia sola obtinuit, ut cùm omnes hæretici se Catholicos dici velint, quærenti tamen peregrino alicui ubi ad *Catholicam* conveniatur, nullus hæreticorum vel basilicam suam vel domum audeat ostendere." (*Contrà Epist. Fundam.* c. iv.)

But if our Protestant Episcopal opponents betray their cause by the mere addition of the epithet *true* to the characteristic name of *Catholic*, what must be said of that variety of terms, *Reformed, Protestant, and Free*, which accompany it in their monthly publications! What other effect can all this have, than to show more and more plainly, that whilst they so much desire to be called *Catholics*, they have no right whatever to the appellation, as they cannot assume the name without attaching to it the most awkward signification, and blending together words and ideas which are utterly irreconcilable? How can *they* be styled *Catholics*, who are the descendants of individuals that attempted to *reform* the only true and *Catholic* church upon earth, and withdrew from it to establish separate and opposite societies? How can *they* be styled *Catholics*, who *protest* with all their might against the only Catholic church in existence, and are so hostile to it as to term it the seat of Antichrist, and

the mother of abominations? In fine, how can *they* pretend to the name of *Catholics*, who, contrary to the institution and command of Christ (Matt. xviii, 17; Luke x, 16), profess to be *free* from all controlling authority in matters of religion, and are allowed to form a creed, each one for himself; a principle which could not be better calculated to destroy even the shadow of Catholicity as well as unity, to rend into a thousand sects every religious society that adopts it, and to give rise to endless divisions?

This is precisely what has happened among Protestants, from the very commencement of their pretended reformation; they have ever since been divided and subdivided into innumerable parties and sects more or less worthy of notice, more or less insignificant. If we take a view of the chief branches of Protestantism, it will be readily perceived that not one of them can urge the slightest claim to the privilege of universal diffusion. A mere glance at the chart of the globe will prove it. The Lutherans, who are the most numerous among them, exist only in Denmark, Sweden, Prussia, and in some parts of Germany and the United States. The rigid Calvinists and Presbyterians, are scarcely found any where else than in the United States, Holland, Scotland, Geneva, with a few in England and France. The Anglicans and Episcopalians are mostly confined to England, Ireland and North America; they cannot, moreover, be said to form the same church, some of them acknowledging the king or queen of great Britain as their supreme head, others having their separate and independent government.* Similar, if not worse, is the case of Methodists, Baptists, and all other Protestant sects with regard to Catholicity; each of them, however numerous it may appear amongst us, being reduced to a comparatively very small portion of the globe.

Nor can they pretend with any greater semblance of truth, that collectively taken, and under the general appellation of Protestants, they possess any better claim to Catholicity. For though the Protestant churches were but one undivided society, and could be fairly considered as such, it would be altogether inaccurate to assert that, as a religious body, they are spread all over the earth, in the proper sense of the word. Scarcely known in this respect throughout the vast regions of Asia, Africa, South America, and in several countries of North America and Europe, they are consequently, with very few exceptions, confined to the north of Europe and a part of North America, which, as every one will admit, is but a small extent compared with that of the whole world.

It is true, several of the Protestant denominations have, in these latter times, undertaken the conversion of heathen nations, and have made great efforts to accomplish their designs. Enormous sums of money have been expended in distributing the Bible and supporting missionaries among those people; but it is likewise incontestible, that a total or nearly a total failure is almost every where the consequence of these experiments, as we learn, not only from well informed Catholic writers, but also from the authentic reports of Protestant travellers and missionaries themselves, who acknowledge and describe in melancholy terms the pitiful state of their missions in the different parts of the world.* Hence whatever view we take of the subject, we are irresistibly led to the conclusion, that the reformed churches can lay no claim to Catholicity, and it will be seen in the sequel of these remarks, that even the aggregate number of their members is vastly inferior to that of Roman Catholics, and far less diffused throughout the world.

But, can it be said that the different branches of Protestantism have a right to be considered as *one* Christian community, when in the face of the whole world, they form so many distinct, separate and opposite societies, having each its peculiar organization, government and doctrine; at one time pursuing one another with anathemas and excommunications, as has been the case at the present day, and in our own country; at another, persecuting each other with fire and sword, as happened to the

* Although it could be said that the members of the Anglican church belong to a mighty nation which exercises a vast influence over the destinies of Europe, which covers the seas with her vessels, and possesses immense dominions and resources in every part of the world, the remark would be altogether foreign to the question before us. Political or commercial preponderance is not to be confounded with the supernatural prerogatives which belong to the church of Christ, and the universal diffusion of the latter is not to be estimated by superior wealth, trade, or navigation.

* See a multitude of these documents and reports in Dr. Wiseman's 6*th Lecture*, first American edition, vol. i, pp. 132—170, and in the *Annales de l'Association pour la Propagation de la Foi*, French edition, vol. v, pp. 685—710.

Episcopalians and Puritans in England, to the Arminians and Gomarists in Holland, to the Anabaptists and Lutherans in Germany? How is it possible that so many discordant and hostile communities should be deemed one and the same Christian family, and entitled each one to contribute its respective strength and number to the other branches of Protestantism, for the purpose of building up the mere shadow of a Catholic church!

This, however, is a system which our dissenting brethren carry still further; and as they endeavor to derive from it, if not the reality, at least a phantom of unity as well as of Catholicity, it will not be deemed irrelevant on our part to enter more fully upon the discussion of this subject. According to this new system, whatever may be the difference of discipline, government and doctrine among the various Christian societies, they may justly be looked upon as one and the same church, one and the same family of Christ spread over the whole world, provided they agree in the admission of certain fundamental articles. This would, indeed, be a commodious system for all dissenters from the true church, were it not opposed alike by reason and revelation, by Scripture and tradition, by the belief of antiquity and the practice of all ages: and there can be no doubt that it is reprobated by all these authorities. For who can admit that Christ wishes to be heard and obeyed on some points, and not on others; that his empire is made up of those who think proper to reject a part of his revelation and divine ordinances, as well as of those who receive them all; that he recognizes no difference between those who venerate and others who reject the decisions of his church, when he himself has declared the contrary in the most explicit terms, and without distinction either of persons or of fundamental and non-fundamental articles (Matt. xviii, 17)? In fine, who can believe that he considers equally as his children those who endeavor to tear asunder his mystical body, by giving rise to dissensions, sects and novelties of doctrine, and those who persevere in the unity of the ancient faith? "What participation hath justice with injustice? Or what fellowship hath light with darkness? or what part hath the faithful with the unbelievers." (2 Cor. vi, 14, 15.) Can it be possible that Christ our Lord, who so ardently prayed for the perfect union and harmony of his disciples (John xvii, 21, 22, 23), and whose unconditional prayers were always heard by the Father (John xi, 42), should have no other kingdom than a kingdom divided against itself, and falling into ruin (Matt. xii, 25, 26); and that his church, instead of being that blessed house foretold by the royal prophet where "dwell men of one manner" (Ps. lxvii, 7), should be a real Babel or tower of confusion, "a land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth" (Job. x, 22)? Would not this be the case if that church, instead of preserving, according to the command of the apostle (Eph. iv, 3), "the unity of the spirit in the bond of peace," which makes it one and the same family of Christ extended all over the earth, had become a singular medley of all Christian societies, however divergent their views on the real presence, the canon of Scripture, the number of the sacraments, and other important points; however opposed in their mode of worship and form of ecclesiastical government, or unsparing against each other of every species of hostility?

Were we to admit such a state of things, it would follow that all the ancient fathers, notwithstanding their eminent learning and sanctity, entertained the most mistaken ideas on the essential constitution of the church, as they never separated the idea of its Catholicity or universal diffusion from that of its perfect unity in faith and government. (See their words quoted above, p. 70, especially those of St. Irenæus, St. Cyprian, St. Optatus and St. Augustine.) The ancient church itself would be chargeable with a serious injustice, cruelty, and tyranny, in having rejected and considered as aliens from the mystical body of Christ and wandering from the way of salvation, all sectarians whatever, not excepting those who, like the Novatians, the Quartodecimans, and Luciferians, advocated errors that might appear almost insignificant, at the side of those which separate Protestants from Catholics. But who would venture to bring so odious a charge against that primitive church which is held in veneration by Protestants themselves, or against the great body of her learned and holy doctors, the unexceptionable witnesses of apostolic tradition?

After all, what are the grounds of this fa-

vorite system of our opponents in relation to fundamental and non-fundamental articles of religion? In what portion of Scripture or tradition is it to be found? What are those fundamental articles which are necessarily to be admitted for salvation, whilst others equally founded on the word of God, may be discarded with impunity? By what safe and infallible rule are they to be discriminated? Will it be said that they may all be reduced to a belief in Jesus Christ, which is the characteristic mark of a Christian people? But in what does this belief in Jesus Christ consist? Are we to admit only that he was a celebrated man, who lived and preached in Judea about eighteen hundred years ago? In this hypothesis, Jews, Mahometans, and infidels, may be accounted members of his church as well as Christians. Are we required to believe, according to the Catholic faith, and we trust, according to the convictions of most Protestants, that he is the incarnate Son of God, God himself, and the Redeemer of mankind? In this case, who can assert the right to abridge his doctrine, his sacraments, his divine truths and institutions, his sacred promises, and the perpetual prerogatives of his church; and yet pretend to belong to his mystical body (which is not less essentially one than his natural body itself), as well as those who receive the whole of his doctrine?

It follows from these observations, that nothing can be more groundless and preposterous than the idea of forming a Catholic church, according to the system of fundamental articles. But there is another assumption to which our dissenting brethren have frequent recourse to sustain their position; namely, that the Roman church, notwithstanding the *errors and superstitions* which they gratuitously suppose to have crept into it, was entitled to the name of *Catholic*, and could, strictly speaking, be considered the true church of Christ until the period of the reformation in the sixteenth century; but having presumed in the council of Trent to condemn and anathematize the doctrines of the reformers, it involved itself in the guilt of schism, while the Protestants who withdrew at that time from her communion, carried with them the true Catholic church, which has ever since existed in their society.—Were we to judge from appearances, this would certainly be a more artful reasoning, on the part of our opponents, to defend their separation from the Catholic church; but although it may seem less unreasonable, it is not so in reality, nor less pregnant with unanswerable difficulties. For, independently of the great inaccuracy which is committed, in supposing that the council of Trent was an occasion for Protestants to withdraw from the church of Rome, when it is certain that the principal sects of the reformation had already sprung up, and formed distinct communities many years before that council; the religious revolution that separated Protestants from Catholics exhibits two remarkable facts which all the ingenuity of the former will never turn to their advantage.

The first is the small and insignificant number of the reformers, at the origin of the so-called reformation. What was, for instance, the establishment which commenced by acknowledging a temporal prince, Henry VIII, as head of the church of England, and the source of its spiritual jurisdiction, but a small party rising against the whole of Christendom, a few persons in a single island opposed to the vast majority of the Christian world, as the illustrious chancellor More well observed in the presence of his disaffected judges? What was originally the Calvinistic party, but an inconsiderable society, consisting for about thirty years, of some obscure congregations and consistories, founded in Geneva and France, by Calvin or his immediate disciples? What was also the Lutheran church in its beginning, but an unimportant sect, requiring for its support the assistance of a temporal prince, as Luther and Melancthon confessed in their letter of dispensation to the landgrave of Hessia? In fine, what was all of Protestantism in October, 1517, and where was it to be found? In *one* monk, who, urged on by pride and jealousy, inveighed against the church in which he had been born, baptized, and educated. Such having been the case, it cannot but be supremely ridiculous to transfer the guilt of schism from such an individual and the few imitators of his example, to the whole Catholic body which they abandoned.

Our opponents would vainly object that their ancestors and masters were happy, in this work of separation, to have imitated the

feeble beginnings of Christianity itself; for this would be nothing short of a serious blunder and a complete misunderstanding of the subject. There was no question at the period of Luther, Henry VIII, and Calvin, as in the time of Christ and his apostles, of establishing the church; but the duty of all was then what it now is, and ever will be, to adhere to the true church already existing. But the few individuals just mentioned, acted precisely the opposite part; and having preferred against the church a variety of imaginary and calumnious charges, in the discussion of which they themselves were both the witnesses and judges, they withdrew and cut themselves off from its communion; and hence it is as false to exculpate them and their followers from the guilt of schism, and impute it to the Catholic body, as it would be to assert that the sun separates from the departing ray, and not the ray from the sun; the spring from the flowing streamlet, and not the streamlet from the spring; the tree from the falling branch, and not the branch from the tree.

The reformers, then, far from having carried the Catholic church along with them in the religious revolution which they effected, broke all connection with it, and separated themselves from it as completely as an amputated limb is separated from the body to which it formerly belonged. This fact is placed in a still stronger light by the circumstance, that the changes which then took place in so many points of religion, were all on the side of Protestants; not one was witnessed in the church of Rome. Luther, Calvin, and others, before they became her adversaries, acknowledged and reverenced all those articles of faith, all those principles of morality, all those essential rules of discipline and ecclesiastical government, against which they afterwards declaimed with such unrelenting hostility. The church of Rome, on the contrary, whether before, during, or after the council of Trent, never altered her belief, her principles of morality, her sacrifice, her sacraments, her hierarchy of pastors, or her centre of unity. She professes and teaches at the present day, what she held and witnessed in former times; and she believed and taught in former times, before the period of Luther, what she believes and teaches now, according to her own invariable rule, to admit only that which has been always and every where admitted by the great body of Christians; *quod ubique, quod semper, quod ab omnibus creditum est.* Thus does she always exhibit, without the least shadow of change, the same divinely established constitution, the same code of doctrine, the same form of worship; pursuing her steady course towards eternity in defiance of persecution and calumny, and remaining always unchangeable, whilst she beholds everything change around her. Her very form and structure, therefore, and her unvarying course forming an insuperable barrier against everything like schism or innovation, how can she be accused, with any appearance of truth, of having fallen into the guilt of novelty or schism; and how can *they* be free from this imputation, or be supposed to have carried the Catholic church along with them, who not only went out from her, but tore asunder every bond of unity, discarding, overthrowing, and destroying, to the extent of their power, whatever bore a trace of Catholicity? If such could be excused, the most notorious heretics of ancient times, as the Manicheans, Arians, and others, would be also perfectly excusable: for they had the same right with Protestants, to say that they carried away the true church to their own party!

III. We have so far shown that Protestants could never boast of Catholicity or universal diffusion, and that they have no claim whatever to the title; it now remains to be shown that this essential and splendid characteristic of the true church has always belonged and still belongs exclusively to the Roman church, or in other words to that society of Christians which acknowledges the bishop of Rome as its visible head upon earth, and the necessary centre of its unity. Even as far back as the age of the apostles, the Romans whom St. Peter had converted, were greeted by St. Paul in these words: "your faith is spoken of in the whole world" (Rom. i, 8); and he declares in the course of the same epistle (x, 18), that "verily the sound of the apostles went over all the earth, and their words unto the ends of the whole world." Of the Roman church, also, does St. Irenæus speak, in the passage which we have quoted (p. 70), and which describes at once its unity and its Catholicity, as we gather from another chapter in the same work in which he positively asserts that "to

his church, founded by the glorious apostles, Peter and Paul, on account of its superior leadship, the whole church must have recourse, that is, the faithful of all countries." *Adv. Hæreses*, lib. iii, c. 3.) We find the same in the other fathers; St. Cyprian, for instance, has these words: "You have requested me" (he speaks to a certain Antoninus) "to transmit a copy of your letters to Pope) Cornelius, that he may know that you are in communion with him, that is, with he Catholic church." (*Ep.* 52.) We read in St. Jerom that he made the following inquiries concerning Rufinus: "What is his belief; that of the Roman church, or that which is found in the books of Origen? If he answer the first, then we are Catholics." (*Apol. adv. Ruf.* l. i.) St. Optatus of Milevis refuted the Donatists on the two-fold ground that they possessed not Catholicity and were not in communion with the see of Rome. (*Lib.* ii, *Contra Parmenianum.*) And to close the authority of the fathers, the celebrated words of St. Augustine against the Manicheans, show what church he attributed the exclusive prerogative and title of Catholic: "Many are the considerations which justly hold me in the bosom of the Catholic church; the assent of nations, . . . the name itself of Catholic, . . . the succession of pastors from the chair of Peter down to the present bishop." (*Contra Epist. Fundam.* c. iv. Also *Serm.* 131, *alias* 5, *de Verbis Domini*, n. 10.)

All Christian antiquity, therefore, has awarded to the Roman church exclusively, both the prerogative of universal diffusion and the name of Catholic. These rights she also maintained after the age of the fathers, and still more indisputably than ever, as idolatry had then disappeared from the civilized world, and there was no society of Christians separated from the Roman church, that could with any appearance of justice and truth be compared with her, in regard to the extent or number of the nations that were subject to her authority. It is true, she occasionally suffered from the assaults of heresy and schism, which deprived her of a certain portion of her children; but she never experienced any considerable loss in one country that was not, under the divine protection, advantageously repaired by fresh spiritual conquests in some other parts of the world. The same age that gave rise to the Nestorian and Eutychian heresies, witnessed also the conversion to the Catholic faith of the Irish, Scots, Franks, and Burgundians. When the progress of Mahometanism contracted the limits or diminished the glory of that faith in several countries of Asia and Africa, this loss was compensated by the conversion of the Visigoths, Lombards, Frisians, Anglo-Saxons, and various tribes of Germany. But never was this especial providence of God in favor of his church and for the preservation of her Catholicity, more strikingly displayed than on the two following occasions. In the interval between the middle of the ninth and that of the eleventh century, the Greek schism, that had been commenced by Photius and renewed by Michael Cerularius, separated many of the eastern Christians from the church of Rome; but it was during the same period that she received into her fold most of the nations of central and northern Europe, the Normans, Moravians, Bohemians, Hungarians, Poles, Danes, Swedes, and Norwegians. When the north of Europe, in its turn, was wrested from her communion by Luther and other reformers, Almighty God opened to her missionaries a new path across the ocean, and the Catholic faith was soon planted in America and the East Indies, over an immense extent of territory. So successful particularly were the apostolic labors of St. Francis Xavier in Japan and eastern India, that in the space of ten years and a half, he baptized no less than ten or twelve hundred thousand idolaters; and shortly after, Father Claver, in South America, imparted the same blessing to three or four hundred thousand converts, besides the multitudes that were converted by other missionaries.

It is plain, therefore, that the Roman church, notwithstanding a variety of apparently irretrievable losses, and an almost uninterrupted series of persecutions raised against her by the powers of darkness, has preserved during eighteen centuries, the distinguished prerogative of Catholicity, such as it was promised by Christ and foretold by the ancient prophets. She has always been eminently visible, like *a city set on a mountain*, and far superior, both in numbers and extent, to every other Christian denomination; nor can it be denied, even by her bitterest enemies, that she possesses this two-fold advantage now, as well as at any

former period. Her faith alone is professed in many countries, as in Italy, Sicily, Portugal, Spain, Belgium, South America, Mexico, the Philippine islands, &c. In many others, as Ireland, France, Bavaria, Austria, Bohemia, Hungary, &c., it is the belief of a vast majority of the inhabitants. It also numbers a great body of adherents even in those countries where Protestantism or the Greek schism prevails, as in the United States of America, England, Scotland, Holland, Saxony, Prussia (five or six millions of Catholics), Russia (several millions also), Greece, &c. In fine, it has diocesses or apostolic vicariates, with prosperous missions, in the other parts of the world; for instance, in northern and western Africa, in the Turkish empire, Eastern India, China, Australia, the various islands of the Pacific, the territory watered by the Columbia river, the Rocky Mountains, Texas, &c. A society thus diffused and known throughout the whole world, is undoubtedly Catholic or universal, in the true sense of the word, and properly designated, as it has always been, by the name of *Catholic*.

It is to be observed, moreover, that the Roman church, even compared with the aggregate of the sects that differ from her in faith, triumphantly asserts her exclusive claim to the title and reality of this essential attribute. Surely none will concede them to the Greek schismatic church, confined as it is to such narrow limits and reduced to a state of complete degradation under the Turkish yoke. There being no ground of comparison between her and the church of Rome, much less could any of the other eastern sects aspire to the same qualification. As for Protestants, we have already seen the comparatively small extent of each of their societies, at the side of that church from which they separated. But even viewed in their collective strength, how vastly inferior are their claims to those of the Catholic church! To what has been already said on the subject in the preceding portion of this article, we will add two remarks that can leave no room for either doubt or cavil. The first is an observation which was made fourteen hundred years ago by St. Augustine against the Donatists (*Advers. Cresconium*, l. iv, c. lxi, 75), and consists in this, that wherever Protestants are to be found, there Catholics are also, but not *vice versa*; on the contrary there are many Catholic countries, as Italy, Portugal, Spain, South America, &c., where Protestants have no religious establishment, at least none worthy of being taken into consideration. We observe in the second place, that according to the highest and rather overrated account given by Protestant authors, the whole number of Protestants throughout the world does not exceed sixty-five millions, whereas the number of Catholics, according to the lowest account, is now admitted to be not less than one hundred and thirty-four millions, which leaves a difference of something more than the double.* But if we follow the more recent and more accurate statistics of the Christian world,† which state the number of Catholics to be from one hundred and fifty to one hundred and eighty millions; if we admit also with Hassel, and other celebrated geographers, that the whole number of Protestants is only from fifty to sixty millions, this computation will give the ratio of three to one, which is a still more striking disparity in favor of the Catholic world. It is then manifest that the Roman church is not only Catholic, but is exclusively so; she is the only Christian society in existence that can boast with truth of universal diffusion.

Were it objected that there are several regions of the globe, for instance, the central part of Africa and of New Holland, in which the Roman faith has never been planted or is scarcely known, we answer that this objection does not destroy the fact which we have already established, viz. the universal diffusion of that faith throughout the world, in the true and moral sense of the term, and this is sufficient, as we have likewise shown, to fulfil the ancient prophecies and to constitute Catholicity. The Roman church in fact, is by far more extensive than the Assyrian, Greek, and

* This is nearly the proportion to be found in America taken separately, as was ascertained about 1825 by De Humboldt, a well known Protestant traveller. "The number of Protestants," says he, "throughout all continental and insular America, from the southern extremity of Chili to Greenland, is, in regard to that of Roman Catholics, in the proportion of one to two." Hence, according to his calculation for that time, "out of the whole population of America, which amounts to thirty-four millions two hundred and eighty-four thousand inhabitants, there are twenty-two millions, one hundred and seventy-seven thousand Catholics, and eleven millions, two hundred and eighty-seven thousand Protestants." (*Rev. Prot.* t. i.) It is true, the number of Protestants has increased since 1825; but who can deny that the number of Catholics has also increased in the sameand perhaps in much greater proportion?

† See U. S. Cath. Mag., vol. ii, 1843, pp. 633, 698.

Roman empires were in all their power; and yet these empires are said by the prophets and evangelists to have embraced the whole world. (See Dan. ii, 39; Jer. xxxiv, 1; Luke ii, 1.) Again, the Roman church is more widely spread at the present day than it was in the first ages of Christianity, and yet, even at that early period, the holy fathers triumphantly vindicated her universal diffusion, and her exclusive claims to the title of Catholic. In fine, when we cast our eye upon that multitude of nations, tribes and peoples, that are attached to the see of Rome as to their essential bond of unity, we are compelled to acknowledge that this society is truly Catholic or universal according to the language of Scripture, and according to any language whatever. To deny this, when no Christian denomination possesses one half the extent of the Roman church, would be to reject the declaration of the Nicene and the Apostles' creeds, and to deny the existence of any Catholic church upon earth!

It will perhaps be urged that the heathen nations, whose errors were so universally admitted before the Christian era, even at present surpass, in point of numbers, the society in communion with the see of Rome, and consequently that this church cannot lay any exclusive claim to universal diffusion. But this objection is easily solved. It is plain in the first place that the remark cannot in the least avail our dissenting brethren, who will readily acknowledge with us that the true religion cannot possibly be found in the impious and absurd doctrine of the pagans, however widely it may be disseminated, or how vast soever the multitude of its unfortunate abettors.

In the second place, it should be carefully observed that these marks of the true church, unity, sanctity, *Catholicity*, and apostolicity, are not necessary to discriminate it either from the false religion of the Pagans, Mahometans, and modern Jews, or from the various sects of deists and infidels, all of which are sufficiently refuted by other evidences; for instance, by the contradictions and other insuperable difficulties of their respective systems, the fulfilment of the ancient prophecies in favor of Christianity, the miracles of Christ and of his apostles, &c.: but they serve to distinguish it from other societies which falsely assume the name of the true church, and the refutation of which must be drawn from other sources than the divine origin and evidences of the Christian religion, because these in general they admit. To convict them of error, therefore, we have recourse to those essential and splendid characteristics which our Lord has stamped upon his church, and among which Catholicity holds a conspicuous rank. As a further answer to this objection, we might deny that any false religion ever possessed the extent of the Roman church. For paganism itself, although it every where consists in the worship of false deities, is not one undivided and unvarying system of religion; not more than Christians, Mahometans and Jews, could be said to form one religious society, on the ground that they all acknowledge one true God, the Creator of heaven and earth; but it embraces a great variety of separate and contradictory systems, and its forms, even in essential particulars, have been almost as various as the nations that have been subject to it either in ancient or modern times. The doctrine of the Persians, who acknowledged no other deities than the sun and fire, certainly bore no resemblance to that of the Egyptians who worshipped a multitude of plants and animals. The Greeks with their Saturn, Jupiter and other false gods, were probably altogether ignorant or regardless of the divinities adored by the Britains, Germans, and Scandinavians. The same difference or rather opposition of heathen ideas is witnessed among pagan nations at the present day: for instance, among the Chinese, East Indians, Africans, and the aborigines of America. Paganism, therefore, does not constitute *one* false religion, but a multitude of false religions that have no connection or acquaintance with each other, and are confined individually within narrow limits, compared with those of the Catholic church. The same is true of the Mahometans, or the followers of the impostor Mahomet. Not to mention the variety of small sects which exists among them, they form two principal parties, most hostile to each other, the Sunnites or sect of Omar followed by the Turks, and the Shyites or sect of Ali followed by the Persians. Moreover, it is certain, as all geographers allow, that their whole number does not equal that of the Catholic community, nor are they half so widely spread throughout the world. But this is still more the case with the Jews, whose entire

population, according to the most accurate statistics, does not exceed four or five millions.

It follows from what has been said, that among the different religions which divide the world, and the different Christian societies, the Roman church alone is truly *Catholic* or *universal.* She alone is that mountain alluded to by the prophets as *filling the whole earth* (Dan. ii, 35); *as prepared on the tops of mountains and exalted above the hills, to which all nations should repair* to find in it the only true way to heaven. (Isa. ii, 2, 3.) She alone is the church of the living God (1 Tim. iii, 15), the house of Jacob, in which Christ our Lord shall reign for ever. (Luke i, 32.) In contemplating these splendid prerogatives of the true church, we are irresistibly led to exclaim with the prophet: "Glorious things are said of thee, O city of God. . . The Highest himself hath founded her." (Ps. lxxxvi, 3, 5.) What more imposing spectacle among all the visible works of the Almighty! what more forcibly expressive of his infinite power and wisdom, than a society exhibiting a perfect unity in her articles of faith as in her ministry, and at the same time extended over the whole world, and notwithstanding innumerable obstacles and contradictions reckoning millions of followers in every part of the globe, and majestically advancing through the course of ages towards her happy and eternal destiny! This is undoubtedly a source of unbounded joy and gratitude for the members of the Roman church, and for Protestants it should be a subject of the most serious consideration. It may not be useless on this point to quote the "True Catholic" himself: "If it could be proved," says he, and we have just proved it, "that the Romanists are Catholics, and we are not, *our own members might, with reason, doubt their own safety,* since it is one of the articles of the creed, that we believe in the holy Catholic church, and in one of the prayers we supplicate that we may die in the communion of the Catholic church."* Let our dissenting friends take notice of this important avowal. He says again: "How many have left us simply *because they were persuaded that ours cannot be the church in which they profess to believe,* because (as many among us authorize the Romanists to say), ours is a Protestant, not the holy Catholic church."† Here also we have an acknowledgment which is a new and striking evidence of the exclusive claim possessed by the Roman church, to that splendid character of Catholicity which belongs essentially to the church of Christ. "He that hath ears to hear, let him hear" (Matt. xi, 15); and let every one who has any solicitude for his salvation, ponder seriously the instruction and the example.

* *True Catholic*, No. V, p. 224. † Ibid.

ROME.

Rome as it was under Paganism and as it became under the Popes. London, 1843. 2 vols. 8vo.

IN the third year of the sixth Olympiad, and in the year before Jesus Christ, 753, two robber chieftains, reeking with the blood of the slaughtered king of Alba Longa, the brother of their mother's father, betook themselves to the fastnesses that overhang the banks of the Tiber. The steep sides of the Palatine and Aventine were shaded by clustering thickets and broken with many a jutting rock. In the valley that stretched between them, the soft turf was waving in beauty, and the rich wild flowers gilded with all the glorious hues of the Italian sky, were blooming as sweetly as when Evander, with his Trojan guest, crossed its gentle slope on their way to his regal cottage.

Upon the summit of the rugged mounts, the brothers sat down to plant the seeds of an empire, that was to be nourished and to grow great upon the blood of victims; and that was itself to give way to a *greater,* which even then was preparing in the womb of the future. Around the narrow circle of his encampment, favored by the double flight of vultures, Romulus drew a line and prepared a trench, devoting to the infernal gods, whoever should dare

to cross that magic barrier. With a taunt, young Remus leaped across the narrow ditch; the ire of the she-wolf's nursling was aroused and the walls of Rome were cemented with the blood of its founder's brother. Henceforth the slayer reigned alone in his new-built city.

From every state and province throughout broad Italy, the outlawed and the condemned, the thief and the robber, wended their way to the asylum at the foot of the Palatine; and the daughters of the Sabines became the wives of the freebooters and the mothers of the Romans. Slowly and surely the outposts of the young empire moved in their onward course, and Terminus, once fixed, never more turned back his steps. Storms might come,—defeat and shame, and famine and pestilence; but when they had passed away, the god had enlarged his empire, until, as from his roofless temple on the Capitoline, his eye could rest on nothing, save the stars, that did not own his sway.

Wherever the descendants of the she-wolf's nursling set their hands, there arose the cry of anguish, there was stamped the mark of blood; wherever the brazen voice of their trumpets sounded upon the battle field, the smoke of carnage ascended to the clouds; wherever the hoofs of their bounding steeds were pressed, dismay and desolation gathered around the mark, like vultures to their prey; wherever the eagle of the legions flapped his reeking pinions, the enemies of Rome sank down beneath the resistless fate that bore their conquerors on to empire. Cities, and tribes, and peoples, provinces, kingdoms, empires, submitted to the sway of "the Iron Power;" and crowned monarchs on their knees besought to be enrolled among her freedmen.

From the den of the robber horde upon the Palatine, her rule extends itself over Italy, and Gaul, and Spain; Africa, and Egypt, and the East are chained to her footstool; Arabia and the far off India pour their wealth into her lap; Greece and the countries along the Danube, and among the snow-capped Alps, and beyond the Rhine, and across the straits that wash the western shores of Gaul, send tribute to the mistress of the world. The barbarians who dwelt among the perpetual snows of the ice-bound north, the unconquerable Scythian in his trackless wilds, grew pale at the sound of her name; and the swarthy African, beyond the desert, trembled, as he heard recounted, the power, the might, the majesty of Rome.

From the seven hills the decrees went forth that were to govern the farthest portion of the known world. In the valley that lay between the Capitoline and the Aventine, were settled the fates of nations that had been great and exalted, when the flocks of the shepherd king, Evander, grazed where the Roman forum reared its wilderness of marbles; that had flourished in strength and vigor, when the robber-twins first pitched their camp upon the Palatine; that had held the nations in thrall, when the Gaul was thundering at the capitol. In the dungeons that undermined the triumphal path up the gorgeous sides of the Capitoline, had perished the descendants of kings and princes who were mighty before Æneas, the far-off ancestor of Rome, had fled from the crumbling walls of Troy; around the foundations of the vast aqueducts, the imperishable monuments of Roman luxury and greatness, had toiled the worn and weary captives whose fathers had sacked the eternal city; in the vast amphitheatres, the haughty German and the fiery Frank, the untamed Scythian, and the swarthy Moor, before whom of old, the Roman legions had turned back with fear, shed their blood for the sport of Rome's fair matrons and her proud patricians.

Around the temples of the great gods of Rome, arose the fanes of the conquered deities of the whole world, until it seemed that Jupiter had removed his celestial court from the summit of Olympus to the summit of the Capitoline. Isis and Osiris deserted the fertile plains that bloomed along the banks of their native Nile and around the mighty pyramids, and came as suppliants to the seven hills, bringing their dark and mystic rites, as the tribute of a conquered land. Mithras forsook the spice-groves of Asia; the son of Semele fled from the vineyards of Beotia; and Venus turned in beautiful scorn from the simple votaries, who sacrificed at her joyous shrine amid the sweet wilderness of the Cyprian isle, to take up her abode in the gorgeous temple reared in her honor by the voluptuous myriads of the capital. The wild frenzy of the initiated, as they wandered amid the groves sacred to Ceres and to Proserpine, was equalled,

if not surpassed by the carousals of the reeling votaries of the Roman Bacchus.

In Rome every god had his altar, every demon had his victim; every bird, and beast, and herb, and hideous thing possessed its glittering shrine. Every hill was sacred to some tutelar deity; every vale was haunted by its own celestial visitant; every fountain, as it bubbled up its pellucid waters, laved the voluptuous form of its sacred nymph. Amid the shady grove wandered the sylvan fawn; the dark and woody glen was haunted by the satyr; the queen of the noble chase presided where the boar ran wild and the fleet deer bounded, and wo to the mortal eye that gazed upon the virgin beauties of the goddess. From the birth of the feeble infant, two genii, the good and evil, commenced their watch and ward, and hung around his steps until his dying hour; by the hearth of every household, the Lares and Penates looked down upon their worshippers from the domestic altars erected in their honor, and protected all that dwelt beneath the roof. The snow white bull that had been reared among the rich pastures of Clitumnus, with neck bent backwards, at the touch of the sacred knife, as the cultrarius, in his garb of virgin hue, applied it from above, sprinkled his gushing blood upon the altars of the celestial gods; and the black victim that was devoted to quench the wrath of the infernal deities, poured forth the gurgling stream of life into a ditch, as with head depressed he sank at the blow of the solemn victimarius, habited in his dark and mournful robes. In the first ages of the republic, the blood of *human victims* was shed in annual sacrifice upon the altars of the gods; and for seven hundred years the fume of the horrid offering arose towards the sky, bearing the death groan of the victim in his agony, and the blasphemous prayers of his blood-stained murderers. In the first days of the imperial reign, *four hundred* senators and knights, the flower of the patrician and equestrian orders, all brave men and true, who had rallied around the standard of Anthony, and battled against the rising star of Augustus, after the surrender at Perusia, were immolated on the ides of March, as sacrificial victims at the altar of the deified Cæsar! Sextus Pompeius, when the winds and waves conflicted with his wishes, to pacify the angry god who swayed them as his empire, cast human victims into the ragi waters, as a sweet and acceptable offering Neptune.

But there was one human sacrifice, the was one pouring out of human life devot to the gods, upon which the eye can lo without revolting, upon which the soul ca ponder and not turn away with holy horro round which a feeling of poetry and patrio ism must forever cling; and the imaginatio forgetting the idolatry of the act, must ga in admiration upon the wild spirit of enth siasm that could inspire to such gallant deed

"When the wing commanded by Deci was giving way under the gallant onslaug of the Latins from the side of Mount Ves vius," the consul, "standing upon a falchio with his head shrouded in his toga, and h right hand raised beneath it to his chin," d voted himself, and the legions and allies the enemies with himself, "to the infern gods, and to mother earth!"

"From that moment, mounted on his hors he seemed to both armies the spirit of destru tion rushing down upon the Latin rank Terror went before him. His troops we seized with the consul's inspiration, and scar a remnant of the Latin chivalry escaped the swords." But the heroic Decius perished i the thickest of the onset, covered with wound a votive offering to the greatness and the glor of the gods of Rome.

And once again, when victory was hoverin over the field of blood, uncertain whether t settle upon the Roman eagles or the standar of the Etruscans, the Samnites, and the Gaul a Decius, emulous of his father's glory, d voted himself to death, to win the doubtfu goddess to the arms of Rome. Again, frightful chasm yawns and threatens to destro the city of the robber twins; and the abyss ca only be closed up with the richest of her trea sures. Gold and pearls and silks of the go geous Tyrian dye, incense and precious stones jewels that glittered like the stars, unguent from the far-off east, statues and paintings and all that is prized and hoarded by the son of men, were gathered on the brink. In th midst came bounding Marcus Curtius, fu armed and mounted on his panting steed With a single prayer to Jupiter and Mar Progenitor, he vaulted, steed and armed rider into the dark abyss which closed again fo

ver. *Rome's richest treasures were her warrior ons!*

More precious than gold and jewels, than Tyrian silks and priceless unguents, than statues or paintings, was the spirit that breathed n the proud hearts of thousands such as Curius and the gallant Decii. It was that spirit which sustained the Roman while his hand was consuming in the sacred fire of his foe; hat spirit animated the breast of Regulus in he midst of his horrid torture. That spirit ave voice to the loud shouts of triumph, as long the triumphal way up towards the gates f brass, went toiling the endless line of capve Tarentines, and the huge beasts from the nknown and barbarous regions of the east, earing upon their hideous shoulders massy owers and warlike engines, while far as the ye could reach, the lumbering trains, loaded ith the rich spoils of the Pyrrhic war, "golen vases, candelabras, embroidered robes of urple, escutcheons, statuary, pictures, and e various works of Grecian art and eleance, went rolling on to grace the triumph the conquering Manius Curius. That spirit, ter five hundred years of constant warfare, ve hundred years of blood and carnage, five undred years of ceaseless training in the bate fields of Italy, prepared the Roman legions r the great struggle in which the world was be the meed of victory. That spirit made ome mistress of the world.

There is a magic power clinging round such emories of the past, that binds the reason, d enchains the judgment; and giving wing fancy, bids her roam back through twenty nturies, until the clang of battle again is ard along the Appenines, until the wild out again goes up from the thousands conegated in the forum, and all forgotten are e bloody deeds and human sacrifices, the rful tyranny and oppression, which the dendants of the she-wolf's nursling exercised er her subject nations through all the days her "Iron empire."

And Rome herself! how brilliant the disty, how gorgeous the review of all her auty and her treasures! From the triple nple on the Capitoline to the farthest tomb tt reared its sculptured marble by the great pian way, from the mighty palace of the esars, that towered far above the Palatine, the humblest dwelling in the suburbs, from the lofty temple of Jupiter Feretrius, above the hundred steps, and within the gates of brass, to the straw-thatched cottage of Romulus that rested in its shade, every thing breathed the same taste and love of splendor, every thing spoke to memory the undying legends of the past, every thing told of war and conquest, and immortal glory won by Roman arms, against all nations, and in all times, and under every sun. Far as the eye could reach, from the summit of the tower that sprang aloft from the firm base of the Tarpeian rock, stretched the endless colonnades of marble, palaces, and temples, and porticoes; on every side arose triumphal arches, and trophies, and pillars; statues that seemed to live and breathe and move, shamed the proud works of nature, from the summits of "the city of the golden roofs;" pictures that almost started from the canvass into being, adorned the thousand halls of her voluptuous palaces; and jewels, and gold, and precious stones sparkled in numbers like the countless stars that looked down from the soft Italian sky upon the wondrous city.

Fourteen vast aqueducts went arching over valley and defile, across marsh and fen, through rock and hill, to draw from the distant mountains, floods of the pure beverage that heaven pours down upon earth for its support and nourishment. Through their immense channels came rushing torrents that in an after age, at a moment's passing, could fill up the vast area of the Coliseum, and bear upon its heaving bosom whole fleets, that joined in no mock conflict for the amusement of the four-score thousand eager lookers-on, who lolled upon the marble seats and velvet cushions of the wonderful amphitheatre.

Over the vast circumference of seventy miles,* the crowded streets extended; and yet the countless roofs could scarcely shelter the myriads who made their home in the city of the Cæsars. Rome had become the world's heart; and the Triumphal, and the Flaminian, and the Prenestine, and the Latin, and the Appian way beat, like vast arteries, with the ever sounding pulses of the stream of life that went throbbing throughout Italy, and over the Alps, and across the Rhine, and by the passes of the Pyrenees, and the straits of Calpe, to the farthest boundaries of the

* "Vopiscus says fifty, Pliny the Elder seventy miles."—*Rome as it was*, &c., vol. i, p. 114.

world, supplying life, and strength, and energy to every part, and bearing back on its returning tides the wealth of a thousand provinces. Rome looked out from her seven hills, as from the summit of a lofty watch tower, and beheld the world in chains and bondage, suppliant at her feet.

Such was Rome in the days of Claudius; such was the glorious scene in which St. Peter was about to appear; such the mighty empire which the fisherman from the shores of lake Genezareth was preparing to overthrow, and to establish a new dynasty upon the throne of the seven hills, bearing his name and his title, wearing his emblem, and handing down his power in an unbroken succession through all time. It is at this moment that the eloquent author of the singular book before us opens his work, and breaks upon the reader in such a flood of poetic splendor that the whole scene is at once vividly presented to the eye, and impressed indelibly upon the mind.

"On the fifteenth of the calends of February, in the year from the building of the city, DCCXCVI, Claudius Augustus for the third, and Lucius Vitellius for the second time, being consuls, there entered the gates of Rome two lonely wayfarers from Palestine.

"They might have passed for father and son, if one attended solely to their years; but from the contour and deportment of the younger of them, in whom the gravity of manhood was still blended with the modest gracefulness of youth, it was easy to discern that no tie of earthly kindred united him to the venerable man by whose side he walked with the reverential air of a disciple.

"Three score years and upwards seemed to have passed over the old man's head. He was bald, or shorn upon the crown, and encircled by a fillet, or wreath of hair like to that of his beard, which was not white or flowing, but crispy and of a silvery grey. His brow was elevated as if in lofty thought. His cheeks were furrowed with contrition. His whole aspect was pale, and of an expression that imparted a certain air of dignity to a person rather less than the middle size. His eye, vivid as the lightning of heaven, indicated an impetuous spirit, but its glance was tempered by humility. A reed, terminating in a cross, was his only staff; and even that he seemed to carry rather as an emblem of his mission, than to alleviate his pilgrimage, or to sustain the infirmity of his years. About him there was an air of mystery that confounded the conjecture it excited. He looked like an ambassador—the agent of some mighty enterprise; yet who more destitute of every thing that is wont to distinguish the representativ of a terrestrial potentate? Unheralded, an unadorned by pomp,—jaded and travel-tainte he journeyed on with his meek companion barefooted and in silence. If heeded, it wa to be scoffed at, or eyed with contempt, by th proud and gorgeous multitudes thronging t the metropolis of all nations." (Vol. i, pp. 1, 2

Every step that the venerable apostle an his young disciple, St. Mark, take along th crowded Appian thoroughfare, is made by ou author the occasion and the vehicle of som eloquent description, some profound reflec tion upon the habits, customs, and religion o the great people whom they came to subdu to the sweet yoke of Christ. Every incider that occurs throughout the semipoetic history is seized upon to paint in vivid coloring th difficulties and dangers which beset the pat of Peter, and the obstacles, insuperable t mere human power, which reared themselve up to war against the success of his mission The voluptuous rites of Bacchus whose vota ries are reeling around his path, the lasciviou worship of the Cyprian goddess, the songs o whose followers are ringing in his ears, th tombs of the old Romans, who had carried th eagle triumphant through many a heady figh the gorgeous palace with its gates of bronz cast open, on the summit of the "Cœli Mon tana;" speak of vile, degraded passion, of ol memories dear to the proud spirit, of wealth an luxury; and the apostle comes, the prince of th chosen twelve, to preach chastity, temperance humility, voluntary poverty. He enters th palace of the "Cœli Montana," and wander on "through galleries, saloons, and suites o stately apartments without end,—a labyrint of ever increasing splendor, but paused not t gaze or wonder at the strange magnificence. At last the voluptuous swell of music cam from a distance upon the ear; and, directe by the sound, the pilgrims came to the inte rior recesses of the palace, where lay the 'Tri clinium,' or hall of feast.

"Abandoned to every effeminacy as the lolled upon these beds, like so many deitie upon sunlit clouds, the lordly voluptuarie were regaled with every dainty of air, earth and ocean, while nymph-like and obsequiou forms were stationed with fans and vases o perfume, or moved around the couches t sounds of soft melody with goblets of rac wine. Others burned incense, or placed fres viands and flowers on the altars of the house hold deities, or fed with fragrant oil the lamp and candelabra that cast a mellow splendo over the entire scene.

"The strains of the enchanting music which had guided the pilgrims from a distance, seemed to faint away and die in swanlike agonies, and all was still and breathless, as in a dream, when that venerable stranger and his disciple appeared upon the threshold of that hall of pleasure. Their eyes were downcast, and it was well, for ill would they have brooked to have looked upon mysteries of wantonness and unshadowed sin. The apostle lifted his hand as if in act to bless, saying 'Peace to this house!' 'and to all who dwell within it,' responded his disciple.

"Like the summer sea when the tornado breathes upon it, the lord of the feast sprang up. He shook his hands, he shrieked in transports of fury at the messengers who had come with a great blessing to his house; and they cast them forth.

"'O my divine Master! it is just!' said the venerable man, as he was lifted by his disciple from where they had left him for dead; . . . . 'yes, they have rejected thy peace,' he continued, after a moment's ecstasy, as he gazed upon the palace of Lateranus (for Plautius Lateranus was lord of the palace and the feast), and, therefore, that proud pile shall fall; but, upon its ruins shall rise the mother and the queen of a regenerated world!

"St. Peter, the prince of the apostles, shook the dust from his feet,' and with his meek disciple and amanuensis, St. Mark, pursued his way rejoicing." (Vol. i, pp. 36-7.)

The next dwelling which the holy apostle honors with his venerable presence is shrouded in the garb of grey and mourning. The son and heir of the Senator Pudens had been torn away by death, the very day he had received the "manly toga." By the couch on which the lifeless body of the youth is stretched, the friends of the afflicted father pour into his ear the sad and empty consolations of philosophy; they speak of hope for the future; but doubt, fearful, terrific, envelopes that flickering hope; none had ever returned from the dark regions beyond the tomb, to tell of immortality. Despair was about to seize upon his victim, when the mild voice of the venerable apostle is raised, and he declares that he is sent to preach the faith of one who had arisen from the dead, the Son of God. To him, with uplifted hands he appeals, and,

"like the sunrise among the Apennines, where morning does not steal through the imperceptible degrees of twilight; but, after a moment's hesitation on the mountain-tops, bursts in full splender over the entire landscape, which lives and laughs in the vivifying brightness, suddenly; life, balmy and refulgent, dawned like 'the blushing morn,' over the dead body of the youth. He breathed, he panted with exuberant sensation; he bounded from the bier, like an angel from his rest; and his voice, fragrant and musical as nature's matin song, broke out."

With this beautiful scene and an eloquent description of the wild joy which follows upon it, closes the first of the six books into which the work is divided.

In the beginning of the second book, we find the apostle on the capitol conversing and disputing with the most distinguished senators of Rome. The probability of such an event matters little; it is only needed to enable the author to bring in review the past history of Rome, its greatness and its grandeur, which we have already taken occasion to sketch rapidly and succinctly; to describe the fearful obstacles which the apostle must encounter, before he can rear up his empire upon the ruins of that whose capital stretched so gorgeously around them; to prove conclusively at a single glance, that the hand of God could alone perform the work. By means of this simple artifice, the greatest revolution in all times, is personified—Rome, in her great senators, boasting of her mighty power, with all her wealth and beauty around and at their feet; resisting the advance of the inevitable fate, and the empire of the cross, in the humble fisherman from lake Genezareth, warning them to submit and foretelling to the startled grandees that,

"like the vision of a dream, a mirage of the desert, the empire of the Cæsars shall vanish; the home of so many nations, shall become their grave; the seven hills, a marble wilderness! And yet Rome is destined to be an 'eternal city,' imperishable as the earth itself, over which its sceptre shall still be wielded: in its new empire 'the first shall be last;' 'he that humbleth himself shall be exalted;' 'servant of servants,' shall be its proudest title; poverty in that empire, will be accounted a beatitude, riches dreaded as a calamity. Chastity and penitential austerities, and the works of mercy will be cultivated with greater enthusiasm than is at present felt for the lusts of the flesh, the lusts of the eyes, and the pride of life. By submitting without a murmur to every insult and outrageous cruelty, its people shall triumph, vanquish even all-conquering Rome, and leading captive the quirites, the conscript fathers, the knights, the legions with the cross upon their banners, and upon the diadem of Cæsar himself, to pay homage to the crucified upon this capitol."

"'NEVER, never, never!' cried Caius Cassius, whose scorn could restrain itself no longer; 'when you talked of the destruction

of this empire, I listened with indifference. Why should hallucinations such as these excite more than a smile of pity? But in these mad antitheses about supplanting pride by humility, libertinism by chastity; of substituting the love of poverty for the love of riches, the cross for the eagle; the outrage upon common sense becomes insufferable. Have you any notion, any shadowy conception, even, of what Rome, of what human nature is, or of what you are *yourself?*' Then launching forth, he showed how paganism was interwoven and identified with the then existing order of things, that it could not be interfered with without disjointing the whole frame of the empire, overturning all ideas and institutions; and that the establishment of Christianity demanded, not only a revolution of the Roman government, but a subversion of society, and what was still more absurd, a complete metamorphosis of human nature." (Vol. i, pp. 160-1.)

To quote all the beautiful passages in this eloquent work, to refer to all its points of excellence, would far outrun our limits: we shall therefore confine ourselves to a hurried enumeration of the remaining four books. The second book closes with the description of Rome in the days of Nero; and "the third opens with the spectacle of this brilliant mirage of existence, reduced to irremediable desolation, just as it was beheld by Belisarius, the great captain of Justinian, when he visited" it forty days after its total pillage by Totila. The fourth book displays the triumph of the Labarum; and, in the fifth, the author shows that a century after "Christianity had ascended the imperial throne of Constantine," the struggle still continued between paganism and the successors of St. Peter. The sixth and last book is the announcement of the triumph of the fisherman from lake Genezareth in his descendants—the grand "Io triumphe," that goes up in swelling tones, rejoicing over the final victory of the church of Christ. The scene is opened in the pilgrim's hospice of the abbey of St. Peter's at Canterbury, in the beginning of the year 800: and here among a motley group of men, of all ranks and all nations, "the serf and the earl, the mitred abbot and the monk, the anchoret and the steel-clad baron, blended in harmonious intercourse, and grouped together in their brilliant and fantastic costumes," the writer takes occasion to describe "the miraculous change that had come over the spirit of the barbarian nations," and he recounts the events that attended the coronation of Charlemagne, as given in a letter of Eginard, the secretary of the monarch, t Alcuin, his venerated preceptor and friend.

Throughout this singular work—singular i its design and singular in its execution—th author seems to deride and trample under foo all the arbitrary rules which critics have unde taken to establish. At one moment, he move along with all the dignity and solemn pom which becomes the great historian; in th next, he gives wing to fancy, and soars lik the eagle rushing towards the sun, his sweep ing pinions shaking off in their upward fligh streams of glancing light. Now, he paint with the most vivid coloring, Rome in the da of Nero; and, in a single instant, he carrie his reader to Rome, laid desolate by the Goth and the wild beast howling amid her palaces Yet, amid all this sudden change, amid thes ever shifting scenes, the main object of the wor is carried out; the contest between paganisn and Christianity is described; and the grea heroine of the drama, the Christian faith, i led forth triumphant, in the last act, at th coronation of the king of the Franks as th emperor of the west.

So rich and so varied is the store of his anti quarian knowledge, so vividly has he recalle to his imagination the ancient glories of Rome renewing all her life and splendor, that th reader, in fancy, gazes out from the Tarpeia tower, with Pudens, at the break of dawn an beholds the scene, life-like and glowing at hi feet. The ruins of the forum and of the fift temples of the Capitoline, at the touch of hi magic wand, rear up once more their glitterin domes; arches and trophies are again hung round with the spoils of conquered nations the Clitumnian steer again bleeds before th altars of Jupiter and the gods *Consentes*;* an the loud shout again goes up from the vas crowd, re-echoing to the Campus Martius an across the Tiber, as the conquered Parthian kneels before the throne of Nero, to receive as a suppliant the crown which his fathers had enriched with the jewels of slaughtered consuls.

But, with deeper interest and a more holy

* "*Consentes*, the name," says Lempriere, "which the Romans gave to the twelve superior gods, the *Dii Majorum Gentium*. The word signifies as much as *consentientes*, that is, who consented to the deliberations of Jupiter's council. They were twelve in number, whose names Ennius has expressed in these lines:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovi, Neptunus, Vulcanus, Apollo."

eling, do we enter with him into the gloomy gions of the catacombs, and dwell upon the rtues and the sufferings of the Christian artyrs. For miles, the whole plain is underined by these dark and winding passages, rming such an extensive labyrinth, that years patient labor would not suffice to explore id determine their extent, and to describe the onuments and relics of those early times hich are there preserved. For ages the aterials which had been used in the buildgs of the vast metropolis, had been taken om these excavations and borne across the ber, and into the city on the backs of slaves; d, from the vast extent of Rome, when her eets were spread over a surface of seventy iles in circumference, a just idea may be med of the boundless range of this subternean refuge. Care was always taken by the iners to leave a sufficient wall on either side, support the arching roof above, so that these rrow passages often ran parallel and near to ch other. Here the hunted, and proscribed, d hated followers of the meek and humble imb took refuge from the fury of their percutors; and, when the hatred of these beme more intense, and even in darkness and der the earth, protection was sought in vain, e poor, houseless fugitives constructed intercting passages by which they might escape rsuit, and fly to the farthest bounds of their omy asylum.

Here they excavated, with pious hands, nples to the great God: and, from among e crypts and catacombs, in darkness and row, arose sweeter incense, holier prayer, d more acceptable sacrifice, than the bleedg hecatombs, the flame of whose offering cended in the beautiful temples of the gods Rome. Around the altar sacred to the true d, are grouped the kneeling worshippers; ore it stands the holy minister ordained by hands of him whom Christ had ordained; impenetrable gloom of caverns, where the ht of day cannot penetrate, is broken and persed by the blazing torches that burn on the rude altar: a silence, like the silence death, pervades all; not a breath is heard, t the subdued voice of the priest, almost shed and stilled by the fearful awe that fills heart—it is the moment of consecration, d his trembling tongue and lips, palpitating th holy love and fear, are uttering the mighty words the Son of God had uttered. The eye of faith—oh! such faith! the faith whose fire burned fiercer and brighter than the fire of the Roman prætor, the faith that made torture delight, agony joy, death the fruition of ceaseless, boundless bliss; the faith that triumphed over chains and bondage, over shame and exile, over the fiercest struggles of the infernal fiends, faith that struck down the wondrous strength of the lion, that tamed the wild ferocity of the tiger, that quelled all but the dark passion which the foe of man had aroused in the soul of the heathen! the eye of faith sees descending upon the altar the immaculate lamb, the victim and the sacrifice: with head bowed down and resting on the earth, awe-stricken, there they kneel, scarce daring to turn the eye of flesh upon the fearful mystery that is passing upon the altar. At length, the dread moment has gone by; the faithful have received into their hearts, their God and their Redeemer; and with souls swelling with holy love and joy, raise up the glad anthem of thankful praise. With the blessing of their pastor, they depart to meet bondage, chains, tortures, death. Some to feed the fires in the gardens of Nero, with their consuming bodies, some to the rack and the dungeon, some to the den of the howling beast. Yet, ever at the midnight hour, or the dawn of morn, new proselytes are found to take the vacant seats of those who have died crowned with martyrdom. As in the old fable of the heathen, wherever the blood of the slaughtered Christian falls, a beauteous flower springs up; the beauteous flower of faith. Thousands gaze upon the calm and holy aspect of the dying martyr—calm in the midst of tortures that nothing human could endure, calm amidst the infuriated efforts of the parasites of tyranny, calm upon the verge of that dread future, of which their idolatrous faith, their blind philosophy taught so little, knew so little, and which to their eyes was but a dark uncertainty and a mocker of all hope; and, listening to the words of the follower of the crucified, as he declared the faith of the true God, that all who believed *should have eternal life*, that Christ had died to save man, and that it was meet that man should die to witness and give proof of the faith of Christ, thousands gaze, and gazing turn from the spectacle, to be baptized in the name of him who suffered on the cross.

Senators, whose sires had been great and renowned, when Tarquin fled from his rebel kingdom, the penetralia of whose palaces were filled with the statues of a long line of consuls crowned with laurel, knelt in adoration of him who had died the death of the malefactor. Centurions, and tribunes, and captains, started from their ranks to cast aside the armor of earth and put on the armor of faith: but it was among the poor and the humble, the degraded and the vile of this earth, aye, the houseless wanderer and the slave, that the faith of the fisherman was to be most powerful. The rich, and the high, and the mighty had been called; but, it was with the poor, and the lame, and the blind that the new kingdom was to be filled. Rome was glutted with wealth, she was drunk with power, she glittered in magnificence: her nobles were possessed of estates that were bounded like provinces by mighty rivers; their palaces enclosed cities within their walls; their slaves were told by thousands. Her emperors ruled the world. An illiterate wanderer from Judea gathers around him the poor, the wretched, the enslaved; he is sent by his Master to found a new kingdom, and he preaches and baptizes. He is persecuted; *he is crucified*, not like his divine Master, but with his head turned downwards towards the earth! In the recesses of the catacombs his successors watch over the seeds of empire that were planted by the apostle. The hand of the Almighty is stretched above them.

Every storm that assails imperial Rome but wafts the new power on its onward course; every billow that dashes against the walls of the eternal city, casts up upon its waters gems of priceless worth to adorn and sparkle in the triple tiara; every famine, every pestilence, every sacking, every massacre, but clears the path for the ceaseless march of the follower of Christ. Persecution, torments, death, seem only to redouble the countless array of dauntless confessors; bribes and flattery they scorn. What cares he for the riches of earth whose eyes are turned upon the riches of heaven? Not Cæsar's wealth could purchase one particle of the priceless treasure which the poorest Christian bears within his bosom, the priceless treasure of the faith. The slayers in the Coliseum march to the knee in blood; but baptized in that blood, cast down their arms themselves in turn to win the crown of martyrdom.

Throughout the whole world, at the order of the Cæsar, begins a universal martyrdom; throughout the whole world, the empire of Peter increases in might and power. For it was of him and of the church which Christ founded upon him, that the prophet had foretold—"and the stone cut without hands from a mountain, the stone that smote the image (the pagan empire of Rome), became a great mountain and filled the whole earth."

Every where assailed, every where the old Roman spirit broke out, softened and subdued by the spirit of the new faith; every where beaten down, fresh and fearless it arose to renewed suffering; every where resisted by the arms of the flesh, it conquered with the arms of the spirit.

Rome was struggling onward from the darkness and suffering of the catacombs to a new empire—an empire destined to spread over climes where the battle cry of the old republic was never heard, where the imperial eagle never flew; an empire which was to embrace all nations and all times, and upon whose boundless extent the sun, in his endless course should never set.

THE AMERICAN MINISTER AT BERLIN.

Vational Institute Papers. Letter on the History of the Reformation in Germany. By the Hon. Henry Wheaton, American Minister at Berlin. National Intelligencer: Washington, D. C.

SEVERAL communications have been addressed to the secretary of the National ıstitute by the distinguished gentleman whose ame heads this article, which are instructive. f this class, we remember particularly his view of Von Humbolt's physical Geography f Central Asia, which article gives us in a w columns the most prominent and interest-g traits of a very useful and learned work. the minister had confined himself to the con-deration of such productions, we should have und every thing to admire in him and noth-g to blame. We regret, therefore, that he ıould have turned out of his way, to touch ɔon subjects flattering at best to the prejudi-s of only a small remnant of our dissenting ethren, and mortifying to the sensibilities of s Catholic fellow-citizens. No other effect ıuld indeed have been expected from this his st contribution, which purports to be an ɔridgment of the first volume of a new work, ıtitled "The History of Germany in the time the Reformation," by Professor Ranké. rom its very title we naturally expected mething offensive, and the sequel will show at we were not mistaken. We think, how-er, and had as well premise our opinion, at the sketch of this volume as furnished by r. Wheaton, will be quite sufficient to check sale and circulation; for people of all de-ɔminations will judge from his letter that the ok contains nothing but what they are heart-tired of—the slang and misrepresentations the last three centuries. Even were its ntents true, offensive as they are, they ould not have been conveyed to us through e medium of the National Institute; but we ject both to the contents as false and the edium as improper, so far as they assail and licule the doctrine and practices of the Ca-olic church. We know that at this very time important developments are springing up in Germany antagonist to those of Professor Ranké, and our Berlin envoy has not yet deigned, and we may safely say, never will deign to abridge them for the benefit of his fellow-citizens. If by a miracle he ever should, we ask him in advance to seek some other channel of communication than the National Institute, as such topics serve only to alienate from it the affections of some portion of his countrymen. So far he has been peculiarly unhappy. Whenever religion mingled with his subject, he has taken delight in calling attention to pretended historical discoveries, as if he would snatch from the Catholic some pleasing contemplation, or subvert his religious belief. One of the earliest papers addressed by this gentleman to the National Institute was the synopsis of a work whose author we do not now recollect, assuming that the narrative of the last years of Charles V, and the manner of his death, which had been handed down to this time without question or denial, was fabulous and unfounded: and the envoy, with a credulity which we dare think never extended beyond himself, pronounces, in his extacies for his author, that his account alone is to be credited and all other versions to be treated as fictions. And this he does with a fervor stronger even than his text warrants, as if, he being convinced, all the world must needs submit to his infallible judgment. We entertain a high respect for the opinions of Mr. Wheaton when we do not perceive in them the bias of prejudice; but we feel satisfied from his writings that his mind has a strong anticatholic tendency, and that on all questions injurious to Catholicity he has a very capacious credulity. Who could have supposed that that extraordinary trait in the life of Charles V,* which in the religious animosities of the past had never been questioned,

* Stretching himself in a coffin, he caused the funeral rites to be performed, and after the ceremony, retired to his apartment where he soon fell sick and died. Robinson's Charles V, vol. iii, p. 338. Fredet's History, vol. ii, p. 209.

and which all past historians had acknowledged as a fact, some perhaps to ridicule, but more to extol, should now for the first time be disfigured by the sceptic speculations of modern illuminism, now when the purity of his character and the sincerity of his motives are beginning to extort a deserved but tardy justice. "The mind of Charles," says an eminent German writer, "was entirely occupied with the old idea of universal Christian empire, and a religious feeling was at the bottom of all his political schemes and enterprises." His character of the emperor, though differing from the portrait drawn by Mr. Wheaton, harmonizes with the acts of his declining years, and gives strength and point to the account of them, which up to the day of the envoy and his author, all history acknowledged as the only one. Indeed, from Mr. Wheaton's account of the emperor's last years, it appears to us strange that Charles should have abdicated his throne at all, and still stranger that he should have chosen a monastery in order to keep up a regal pomp and dissipation greater than he had exercised in the height of his glory. We speak of the envoy's paper relative to Charles V altogether from memory, and have recurred to it only as showing how small an item of history, where the poor monks had to figure, was considered grave enough for a communication to the National Institute. But though certainly offensive to Catholic feelings, that article contains no attack upon the Catholic's belief; that pleasure the diplomatist reserved for the paper before us, a paper occasioned by Ranké's history of Germany in the time of the Reformation. With Ranké himself we can have little to do in this short article, and can only see him in the mirror of his eulogist. We admit indeed that he is a man of talents and learning, and in his "History of the Popes," perhaps more impartial than some other Protestant writers. But if our enchanted envoy wishes to see his History of the Popes most ably reviewed and its inaccuracies, partialities and injustices exposed, we refer him to the Dublin Review of May 1843, article—"*Ranké no Historian.*" This charge against the German writer is more especially true in regard to his History of the Reformation: for, if Mr. Wheaton has not misrepresented this work, then we must say of him, that from a partial sense of justice, he has relapsed into all the slander and falsehood of a race of writers which we had hoped were now nearly extinc forever. As to Mr. Wheaton himself, the Ca tholics of this country can entertain no ver great respect for a public functionary who de votes his leisure hours to the reproduction c such assaults upon their doctrines and prac tices. The *National Intelligencer* had hardl given publicity to Mr. Wheaton's insultin paper, before a Catholic member of the Na tional Institute came forth to protest agains the unfairness of disseminating through tha channel any communication calculated t wound the religious feelings of any denomina tion of Christians. His protest was both ju and proper. For no matter how high th character of the correspondent, such produc tions should be promptly rejected by an Inst tute calling itself national and American a hostile to national feeling and national spiri and injurious to the harmonious progress c the Institute and the principles of its creatio We hope at all events that Mr. Wheaton good sense will prompt him to seek in futu some more fitting instrument by which to i oculate the country with the fictions and veno of anticatholic writers. It is bad enough to b dosed with such potions through the commo channels in which they are already applie but to take advantage of the Institute in whic we feel a common ownership with the the logical envoy, and make it the channel of th religious errors which he may choose to adop is a species of impropriety and impertinen unworthy of our minister, an infliction again which his Catholic colleagues should forev protest. This literary nosegay from the env rons of the Berlin court is not presented America without some pretext. The minist tells us:

"As this book (Ranké's) has not yet bee translated, nor, as far as I know, noticed or r viewed in any critical journal in England c the United States, I am about to give you a account of the most memorable period in th annals of mankind, if we regard the moral in portance of the events, and which, if I mistak not, will form an epoch in the progress of th branch of literature, and augment the alread well-earned reputation of the author."

The apology then of the envoy for this e lightening communication is twofold—firs that the work has not been translated, and s condly, that it has not been reviewed in En

ınd and America. As to the first, it appears ıat the accomplished Mrs. Austin had already anslated this volume some years back, and if e had consulted her, he would have found ıat she was busied about this translation ɔmetime in the year 1840. Why it has not een received in England or the United States is hard to say, unless its wonderful merits ere left for the discovery of our minister at erlin. Certainly no English or American eviewer, notwithstanding the raptures of our nvoy, can find in his epitome of this work ıe novelty or peculiar worth which he atches to its contents. For ourselves we must ıy, when we commenced reading the enthuastic introduction which precedes the more ıbstantial parts of this Berlin letter, we exected from such a zealous trumpeting someıing more than the old smoke which has been ırling about us for the last three centuries. Ir. Wheaton must indeed be very ignorant of e theological discussions of the past, to have ılmed such a paper on the National Initute, as one detailing novelties in theological istory and threatening to batter down the only ɔnservative principle in Christianity—the Caolic religion. We would ask any Protestant ho has but half an idea of the disputes in hich his religion and the Catholic church ıve been involved, if he can find any thing in is diplomatic letter that he has not heard of efore? After startling his readers with a ost exciting preface, the minister tells them at the learned professor of the Berlin uniersity

"Demonstrates that the dogmas and prerogives of the Romish hierarchy, far from being ınnected by an uninterrupted chain with the rliest traditions of the primitive church, are mparatively modern in their first introducɔn and general acknowledgment by the Geranic-Latin world. The seven sacraments, which the most important acts of human e were subjected to the supervision of the urch, including the doctrine of transubstanıtion, were not firmly established until the relfth and thirteenth centuries; whilst Wickfe and Huss had already begun to protest ainst them in the fourteenth century as inɔvations on the original simplicity of the imitive Christian faith. The supreme auority of the bishop of Rome as the vicegeıt of Christ on earth was first distinctly asrted in the thirteenth century, together with e doctrine of the infallibility of the papal see d of absolution. The Dominican monks nstituted the ultramontane party of that day. They failed in the attempt to introduce the inquisition into Germany, by which the true character of the nation might have been perverted as in Spain, and the seeds of the reformation extirpated with fire and sword as they were in the peninsula. But John Huss and Jerome of Prague were not the only Protestant confessors who suffered martyrdom, and the mind of Germany was fast bound in the fetters of slavish fear. Its servitude was confirmed by the institutions for public instruction, by which all human learning was made subservient to advance the power of the hierarchy. The University of Paris was at this period the principal seat of European learning and Roman Catholic orthodoxy. The German universities, with their theological faculties, were colonies planted by emigrants from that of Paris. All their early statutes begin by lauding the *alma mater Parisiensis*. From her they derived the doctrines of the Nominalists and the Realists, which constituted the metaphysical theology of the day. The logic and the grammar taught in these schools were instruments for advancing the papal power. So also with the fine arts. From the first dawn of the arts in Italy and Germany they were devoted to the service of religion. The soil of Germany was covered with minsters and cathedrals filled with images and pictures of the saints and martyrs. The architecture called Gothic was symbolical of the Catholic faith, its mysteries, its consolations, its dogmas. Imitating the forms of the cross and the rose, this style of light and graceful architecture raised the thoughts of the believer from earth to heaven. Sculpture and painting also combined to mould his heart, to warm religious affection for the blessed Saviour, his spotless mother, the glorious company of saints, the noble army of martyrs. These were the subjects on which the old German masters delighted to labor. Those great artists Lucas Cranach, Albrecht Durer, and Hans Holbein, were sustained by the spirit of warm and lively devotion, and by the liberal patronage of a rich and bountiful church. But the adoration of the holy Virgin and the saints, which at first was only an innocent wandering of the heart from the only one object of true devotion, had at last degenerated into gross idolatry. The mother of Christ was worshipped as 'the eternal daughter of the eternal Father, the heart of the indivisible Trinity,' and involved with a 'Glory to the holy Virgin, the Father, and the Son!' Reliques of the saints were diligently collected, and miracles worked at their magnificent shrines. The festivals of the church were the days of popular recreation. The yoke of religion was rendered light by this means, and by the rites of confession, absolution, and indulgences."

Ranké has then *demonstrated* to this learned diplomatist, that the seven sacraments were *not firmly established* in the twelfth century,

and that Wickliffe and Huss had already begun to protest against them in the fourteenth; that the supreme authority of the bishop of Rome, as the vicegerent of Christ upon earth, was first *distinctly asserted* in the thirteenth century. Now in the face of that strong mathematical term "demonstrate" which Mr. Wheaton uses, he concludes his sentences with expressions which demonstrate nothing; or if any thing, the reverse of what he considers proven. The seven sacraments were not *firmly* established before the twelfth century—this demonstrates that they were established in *some* way. The supremacy of the pope was not *distinctly* asserted till the thirteenth century—this demonstrates that it was asserted in *some* way before that century. So that out of his own mouth the diplomatist convicts himself, and has shown himself literally to be an envoy *extraordinary*. But suppose that that Columbus of Protestantism, that voyager among the archives of all Europe, Ranké, had demonstrated every sentence of the above extract, are we to understand from the minister that this is something which he considers never to have been done before? If never before demonstrated, then he must admit that we Catholics have been hitherto most grossly slandered; for the same things have been considered by Protestants as proven against us in every generation from the days of Luther. If often demonstrated, then he has been very grandiloquent over a very stale matter, and has put his mountain intellect in labor to bring forth a mouse. Mr. Wheaton, it seems to us, would have shown much more wisdom in abstaining altogether from the discussion of theological questions, which requires something more than the knowledge of law or diplomacy: *ne sutor ultra crepidam.* But as a lawyer he will not spurn authorities, and we therefore refer him without commentary to the highest in the estimation of his church as well as ours, from the twelfth century up to the days of the apostles, and we think he will find in them ample demonstration of the sacraments and all the other tenets which for a *literary pastime* he has chosen to assail.

As to the attacks of Wickliffe and Huss against the antiquity of our church and her doctrines, we do not see why such intellects as Ranké's or Wheaton's should be controlled by their authority. Their innovations were laughed at, and their opinions borne down at the time by the universal testimony of the Christian world. Why cannot a man, like our minister at Berlin, construe for himself such evidence as the following which dates from the Christian era? "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give is my flesh for the life of the world. The Jews therefore strove amongst themselves saying, how can this man give us his flesh to eat? Jesus said to them: Verily, verily I say unto you, unless you eat the flesh of the son of man and drink his blood, ye have no life in you, for my flesh is meat indeed and my blood is drink indeed." (John vi, 51, 52, 53, 55.) Why does he not examine for himself, and without the aid of Wickliffe or Huss, the testimony of the apostles and evangelists in relation to the sacrament of the eucharist? He will discover in all their writings, words equally strong to show what they understood of the institution of this holy sacrament. Why cannot he weigh the testimony of St. Ignatius of the first century, of St. Justin, St. Irenæus, St. Cyprian and others of the second and third centuries? of Origen who says: "Manna was formerly given as a figure, *now* the flesh and blood of the son of God are specifically given, and are real food?" Why could he not, astute lawyer as he is, follow down for himself the chain of testimony which links century with century and generation with generation; the testimony of the Hilaries, the Basils, the Chrysostoms, the Jeromes, the Austins, the Cyrils, the Ambroses, till he reached that famous century, the twelfth, when he finds Catholicity firmly established? And when he has examined all these witnesses, shall John Wickliffe, John Huss, Jerome of Prague, be potent enough to confound them? Shall the assertions of these three men of the fourteenth century prove to the minister, that the illustrious apostles, who handed down from age to age the testimony of their respective times, and that the flocks for whom they wrote, spreading over twelve centuries and amounting to countless millions, are unworthy of credit, deceivers and false witnesses? To the writings of these and others we refer him. Professor Ranké can no doubt easily point them out to him in the library of the university of Berlin.

When he looks at them he will most probably conclude, that the new historian of the reformation stopped our religion at the twelfth century, because it best suited his views and plans to do so, and he will conclude further that the antiquity of her doctrines reaches to the days of the apostles themselves. If he be diligent in his search, he will find many distinguished Protestants as capable of the investigation as Ranké or himself, who have beheld our holy religion stretching from our own time far beyond the age of Wickliffe and Huss, far beyond the ken of the famous twelfth century. "She saw," says Macauley, "the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set foot in Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the temple of Mecca, and she may still exist in undiminished vigor, when some traveller from New Zealand shall in the midst of a vast solitude take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

We do not propose to follow Mr. Wheaton through all the false charges of the extract from his letter which we have quoted. Were we to review one after the other, the whole number of the Magazine would be insufficient for the purpose; for his communication throws open almost every point of difference which has existed between Catholics and Protestants for the last three centuries. Volumes have already been exhausted on them; and the charges of Mr. Wheaton have all been most ably refuted by eminent divines, whose peculiar province it is to explain and defend the doctrines and usages of our holy religion. In preceding numbers of this periodical many of the identical misrepresentations contained in the minister's letter have been ably disposed of.* In addition to this reference, we would recommend to Mr. Wheaton a work entitled "The Faith of Catholics," Bishop Milner's works, an invaluable little book called "Papist Misrepresented and Depresented," from the perusal of which he could hardly rise without wondering at the extent of his credulity upon all Catholic subjects. But besides our own illustrious champions, the present generation is teeming with eminent Protestant enquirers, as conspicuous for genius and learning as Professor Ranké or our Berlin envoy, and who bear the strongest testimony to the high character of our priesthood, the divine origin of our sacraments, and the purity of our doctrines. While Pusey, Newman, Faber, Hurter, and other eminent Protestant writers are becoming convinced of the divinity of our institutions, and the sanctity and learning of our teachers; while Voigt, Arendt and others, are repelling the scandals with which fanatics and infidels had darkened the pious memories of our popes, Professor Ranke is demonstrating to our American minister, that our sacraments are innovations, our pontiffs usurpers, our priests imposters, ourselves idolaters. Why Luther himself whose name his letter so specially glorifies, whom he calls "the representative not only of his time but his nation, with his peculiar characteristics of deep enthusiasm, piercing intellect, and rough but generous nature," Luther himself, if living, would more in roughness than in generosity, reject the envoy's religious companionship. For if he depended on faith alone for salvation, he certainly carried his faith in the truths of religion much farther than it appears to be possessed by his new historian, or the diplomatic theologian. "Who can deny," says Luther in a letter to Spalatin, "that God works great miracles at the tombs of the saints? I therefore, with the whole Catholic church, hold that the saints are to be honored and invocated by us." Professor Ranké can show our Berlin envoy where the same father of Protestantism, in his "Preparatio ad mortem," recommends to dying persons "to call upon the blessed, the angels and saints, that they may intercede for them with God at that instant."

We would say, then, to Mr. Wheaton, in the words of the Protestant Thorndyke; "Do not lead people by the nose to believe papists to be idolaters, when you cannot." "The *adoration* of the Holy Virgin, and the saints," says our minister, "which at first was only an innocent wandering of the heart from the only one object of true devotion, had at last degenerated into gross idolatry." Here again, we ask for the grounds of this assertion.

* See United States Catholic Magazine, vol. ii, pp. 0, 406, 464, 663, &c.

Who, among the writers of antiquity, has said that the veneration of the Blessed Virgin, as it is understood and practised in the Catholic Church, was ever a wandering from the object of true devotion? Which is the more reasonable, or the more probable, in reference to the ancient observances of Christianity; the testimony of the great majority of christendom, or the assertion of a German speculatist, who values history so far only as it may favor or sustain his preconceived theories?

But we deny, most unequivocally, that the Catholic religion has ever tolerated the worship of the Blessed Virgin, as "the heart of the indivisible Trinity, and involved with a glory to the Virgin, the Father, and the Son," and we cannot withhold our astonishment and disgust, that the pen of our envoy should ever have indited, what we know and he should have known, to be a gross libel; that he should ever have written down such stuff and called it one of professor Ranké's demonstrations. True, some overheated eulogist in the fervor of his admiration, or some frail and clouded understanding, may have fallen into error or extravagance of word or deed as to the extent of homage due to the Blessed Virgin, Mother of our Divine Redeemer. But what do such things prove? Surely nothing against the doctrines of the church; they are the blunders of individuals, for which a whole body cannot be made responsible. Mr. Wheaton is an eminent jurist, and will not, therefore, call it logical or fair to reason from particulars to generals. He would not announce the opinion of a solitary dissentient judge on a bench composed of nine, as the doctrine of the whole court. No more should he hold the whole church responsible for the mistakes of one of its members. But it may occur to him to ask why these people who have had idolatrous sentiments were not excluded from our communion? For the simple reason that though they erred, they were willing to be corrected, and to yield their opinions to the judgment of the church. For error is not heresy, and he who pronounces his opinion in ignorance of true doctrine, cannot for that incur the penalties of excommunication—his submission to the church, the unerring tribunal, frees him from the sin of heresy; just as that judge who dissents from his brothers, cannot be said to be a propagator of error for his mere difference of opinion, when finding himself over ruled, he submits to the decision of his asso ciates, and adopts their law. But should tha same dissenting judge persist in his views an practise upon his opinions, notwithstanding the overruling authority of the court, then i he a heretic in law and liable to impeachmen and dismissal from office. Precisely in th same category is he who errs in matters of re ligion; submission cures his error, but if h resists the overruling power, then is he a here tic in doctrine and liable to the penalties of ex communication.

It is mortifying, we repeat, as well as in sulting to Catholics, to hear their represent ative abroad announcing to his countrymen through the National Institute, that Rank has *demonstrated* their religion to be idolatrous We do, it is true, ask the intercession o Mary, the glorious Mother of God, and of hi holy saints, and we wish most sincerely t be aided by their prayers and their influence We believe in the communion of all holy per sons in all holy things, a beautiful precept o the apostles' creed, which we therefore hope will, in the eyes of our envoy, have its du weight in the justification of our faith. D not the pastors of all denominations profess t commune with heaven in behalf of their peo ple? Do not the flocks encourage and solici the intercession of their pastors with God And has the envoy ever asked himself why i this so? Is it not because the people lool upon their pastors as men of more auster piety than themselves, and therefore in close communion and higher favor with their heav enly Maker? Here, then, is intercession fo others in all denominations, and based upo the idea of closer intimacy with God. But i is at last but human, earthly intercession. Th Catholic stops not here, but knowing that th Almighty hearkens to our intercessors in pro portion to the regard he has for the advocate his desires take another and higher flight, an he seeks the advocacy of those whose virtue have passed the ordeal of this sinful life— whose good works have transported them t the eternal presence—who live and convers with the Most High—who are blessed wit the smiles of his eternal love. And when th Catholic's soul has penetrated the heavens seeking out an advocate for the pardon of hi guilt, what patronage can he find so potent a

hers, the purest among the creatures of omnipotence? Who is more influential than that spotless virgin, whom the all-seeing eye, searching among the myriads of nations and generations with which the world was to be overspread, chose of them all, from all eternity, for the mother of his co-equal Son—she, of all created beings the most immaculate—she of all human kind the best beloved of God? Well may poor, frail, erring man, knowing his proneness to evil, and how often he has offended the majesty of his Maker, sue for her intercession, who on earth was the model of meekness and purity, and who in heaven is foremost in God's favor, and in the abundance of his grace. Well may we ask the union of her prayers, who has told us, "fecit mihi magna qui potens est," "he who is omnipotent has done great things for me." That we should honor the shrines and relics of those who are the highly-favored objects of God's eternal love, should not be imputed to us as an attempt to gull: nor should it be considered a matter to sneer at, that those who can obtain favors for us in heaven can also, by divine permission, have miracles wrought at their tombs. We have shown Mr. Wheaton already where Luther himself, whom he lauds so much as the "representative of his nation," asks "who can deny that God works great miracles at the tombs of his saints?" and Mr. Ranké can tell him that enthusiasts go now a-days to visit the places where the phenomena of the reformation occurred, as formerly our fathers made pilgrimages to the Holy Land. "When we are shown," says Audin, "with a degree of respect bordering on idolatry, the glass which the lips of Luther touched, we ask our adversaries to explain the disdain which they have for the bones of the martyrs of our faith. If the Protestant sits with emotion under the tree which sheltered Luther at Oppenheim, may not we be pardoned for kissing the hand of one of our saints who preferred death to perjury? and when we have shown the drops of ink that fell from the inkstand which Luther threw at the head of the devil, we shall surely have less difficulty in obtaining pardon for the superstitions of some of our rustics." The abridged life of Luther, which forms the bulk of our envoy's communication to the National Institute, is in some of its pretended facts directly counter to the truth. We will mention only one circumstance to corroborate this assertion, and that will be to show in what a different spirit Charles V, against whom our envoy seems to have imbibed so deep a prejudice, spoke of the effect of Luther's deportment before the diet of Worms, from that which our diplomatist would impute to him. Speaking of Luther before the diet of Worms, Mr. Wheaton narrates that the

"Bishop's official at last required him to say whether he persisted in maintaining all his doctrines, or whether he was willing to renounce any part. He answered that, unless he were convinced by proof from Holy Writ, he would not retract any thing he had asserted, as his conscience was a prisoner in the word of God. 'Here I stand: I can say no more: God help me, Amen!'

"Charles, who was deeply moved with the firmness of the reformer, exclaimed, 'he shall not make me a heretic.'"

Now the truth of this narrative is, that Luther's pusillanimous and vacillating conduct on the first day of his appearance before the diet, so disgusted the emperor, that he said, in contempt of his hesitancy, and not in admiration of his "firmness," "this man will never make a heretic of me." Audin's Life of Luther, translated edition, p. 161. We cannot follow Mr. Wheaton through all the blunders of his biography; to do so, would carry out this article beyond its appointed limit. When Mrs. Austin's translation of Ranké's book shall have reached Baltimore, we hope some abler pen, contrasting the researches of Ranké with those of the industrious and accomplished Audin, (whose "Life of Luther" we commend to the minister), will show up to the public, the slanders and misrepresentations of the "History of Germany in the Time of the Reformation," as detailed and endorsed by Mr. Wheaton. But, let it not be supposed, that while one learned un-Catholic historian is making discoveries adverse to Catholic doctrine, there are not other un-Catholic historians making most favorable developments in their behalf. In almost the same day's journal in which Mr. Wheaton lauds Ranké's new book, the "European correspondent" thus speaks of another Protestant new work:

"My mind was more deeply engaged last week with a much weightier production, Frederick Hurter's View of the Institutions and *Mœurs* of the Mediæval Church, particularly the thirteenth century, under the reign of Pope Innocent III. This is the complement to the

same author's history of that Pontiff and his contemporaries which I noticed last winter in one of my letters. The View has been well translated from German into French, in two octavos, by John Cohen, librarian at St. Genevieve. Hurter, who is a minister of the reformed creed, has prefixed a sad account of his persecution, owing to his liberality, by his Protestant "co-religionists" of the Canton of Schaffhousen. We are told of the discovery of some manuscripts of Galileo, which prove that even the Inquisition may have been calumniated. Hurter supposed this possible, also, of the church of the middle ages; and, as he advanced in his researches, saw events, institutions, and personages under aspects too favorable for the prepossessions and spirit of his brethren. Catholic and Protestant rivalry and animosity are no where keener than in Switzerland at the present time. Hurter's first work was eminently successful. This sequel has a wonderful plenitude. It argues incredible research and faculty of digestion. The whole story and system of the Catholic church are here—formation, nature, tenets, machinery, government, administration, claims, revenues, hierarchy, characters; the whole being at the era. The author must be a Catholic at heart, profess what he may."

We are sure if Mr. Wheaton will review, without prejudice, all he has written in his letter on Ranké, if he will refer to the authorities which this article has named to him, he will find much to recall of what he has written. We say, if he examine without prejudice; for the understanding, however powerful, is a very poor aid in the discovery of truth, unless assisted by the co-operation of the will. "I affirm," says Frederick Schlegel, "that in man the *understanding* is not the principal organ for the perception of divine truth—that is to say the understanding alone. On the *understanding* alone the light may dawn, or even be received; but, if the *will* be not there, if the will pursue a separate and contrary course, that light of higher knowledge is soon obscured, and becomes clouded and unsteady; or, if it should still gleam, it is changed into the treacherous meteor of illusion. Without the co-operation of a good will, this light cannot be preserved or maintained in its purity; nay, the will must make the first advances towards truth; it must lay the first basis for the higher science of divine truth and religious knowledge." May the future letters of our envoy, if he will persist in writing them, be attended with these two concurrent aids, especially as regards his religious papers; and, may he in future, while he is convinced by Ranké's unmathematical demonstrations, also take a look at the other side of the question.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 41.

IT was observed, in a previous article, that the Catholics of Maryland, while they took an equal part in defending the rights of the people, and paid heavier taxes than their fellow-subjects, found no relief from the oppression which they suffered. But, although the double tax, and payment for the support of the protestant establishment, were rigidly exacted from the Catholics—a less intolerant spirit prevailed in social intercourse; and Catholics continued to celebrate divine service—not indeed in public churches—but in private chapels on their own lands, and in their dwellings, without molestation. Two public measures which created great excitement in Maryland in 1771-2, led to results, incidentally of great importance to them. The first of these was an attempt to establish fees of officers, by proclamation of the governor, without the concurrence of, and in fact, in opposition to, one branch of the assembly. Resisted as an exercise of prerogative, incompatible with the rights of the people, its discussion engaged the pens of the ablest writers of the day:—among

whom was Charles Carroll of Carrolton. His successful advocacy of popular rights against Daniel Dulany, who was regarded as the ablest man in the province, procured a high reputation for Mr. Carroll.* Although writers in the newspapers attempted to weaken the force of his reasoning, by sneers at his religious opinions, and the political disfranchisement which they occasioned,† yet, addresses complimenting his patriotism and ability, and other public testimonials, proved, says McMahon, "that he had now established a rank and influence in the province at large, which rendered him prominent in its councils and operations, in the consummation of independence which was soon to follow."‡

The second measure alluded to, was the "*Vestry Act.*" By the act of 1692, by which the church of England was made the established church of the province, and by other acts, especially that of 1702, provision was made for the support of the clergy, by the imposition of a poll tax, of forty pounds of tobacco, on the taxables§ of each parish; which was collected with the public dues by the sheriff. Under the inspection act of 1763, it was reduced to thirty pounds per poll: but the latter act having been suffered to expire, the claim for the *heavier* tax was revived, and a technical question was raised as to the existence of the act of 1702. This question enlisted the talents of the ablest lawyers of the state, and the Protestant clergy put forth all their strength in its discussion; "The press of the colony," says McMahon, "abounds with publications demonstrating their poverty, and sometimes denouncing, sometimes supplicating the resisters of their claims."‖

It does not appear that Catholics took any part in the discussion: but, the effects of it were, to attract attention to the amount of revenue contributed by the people to the support of a clergy,* who, being appointed or presented to parishes by the governor exclusively,† were regarded as the adherents of their patron, and opposed to the interests of the people. The historian of Maryland remarks: "there were some instances at that day which we shall not detail, that exhibited as much of '*the temporal,*' in the temper and conduct of some of the clergy of the colony, as in their revenues." The present bishop of the Protestant church in Maryland, uses the following strong language: "Often, as I hear and read authentic evidence of the character of a large proportion of the clergy in the province of Maryland, two generations since, I am struck with wonder that God spared a church so universally corrupt, and did not utterly remove its candlestick out of its place."‡

With the loss of influence of the established clergy, disappeared much of intolerance against Catholics. And as the discussions which ushered in the declaration of independence progressed, even the Protestant pulpit acknowledged that—"In Maryland, they (the Catholics) have all the respectability which good birth, respectable connexions, and good estates can confer. They are not, moreover (as we are), distracted and enfeebled by sects and parties"§ The author of the sermon from which this extract is made, says: "In order to save them (the Catholics) from persecution, and to inspire them with ideas *favorable to the government*, this discourse was composed:"

* Latrobe. McMahon.

† One of the writers in Green's Gazette of 25th March, 1773, describes Mr. Carroll as "One who doth not enjoy the privilege of offering his puny vote at an election;" and as "this patriotic nursling of St. Omer's."

‡ P. 392.

§ The "*taxables,*" were all the males, and all the black females, between sixteen and sixty years of age.

‖ It is painful to find one of the most learned of their body, discussing from the pulpit, the value of tobacco, and questions of currency, in the following terms:—"But the people (we are told), have been led to expect to pay all the clergy's dues at four shillings per taxable; and it may be dangerous to disappoint them."

"Tobacco is probably a more fluctuating, and doubtless a far less certain commodity, than any of the products of the earth that have ever been tithed; still, however, even tobacco is more likely to keep pace with other articles of necessary use, than any fixed sum of a provincial paper currency."

"It is mean and illiberal to talk of stinting clergymen to a bare support."—(*From a Sermon, preached at Annapolis, in Maryland, in the year* 1771, *by the Rev. Jonathan Boucher, A. M. and F. A. S.*)

He had been Rector of St. Anne's, in Annapolis, and afterwards of Queen Anne's, in Prince George's county, from which he was ejected at the Revolution. On his return to England, he published, in 1797, "A View of the Causes and Consequences of the American Revolution, in thirteen discourses, preached in North America, between the years 1763 and 1775; with an historical preface, dedicated to George Washington, Esquire." His book proves him to have been a man of learning; and many passages of it, show that he was a kind-hearted man.

* The revenues of a benefice in Frederick county, were estimated at £1,000 sterling per annum, and the emoluments of many others were ample and on the increase.

† McMahon, p. 398.

‡ "Bishop Whittingham's Charge," June 1st, 1843.

§ Sermon preached in Queen Anne's parish, Prince George's county, Maryland, 1774.—*Boucher*, p. 290.

"but," he adds, "under so respectable a leader as Mr. Carroll, they all soon, at least in appearance, became good whigs, and concurred with their fellow revolutionists, in declaring against the misgovernment of Great Britain."*

Making allowance for his want of politeness in the use of nicknames, which the arrogance of the law church had made familiar to him, the Rev. gentleman is entitled to credit for the following declaration:

"If any man, of an unprejudiced and ingenuous mind, forgetting, for a moment, that he is either a Protestant or a Papist, will sit down and read the popish controversy, I can almost answer for his rising up with this conviction strongly impressed on his mind, that Protestants have hardly shown themselves more superior to their adversaries in point of argument, than Papists have in good temper and good manners. When Catholics write or speak of Protestants, we are always mentioned with decency, if not with respect: whereas, we very rarely notice them, without bestowing on them some harsh and offensive epithet."†

In conclusion, the following extracts from the same sermon, delivered in Maryland, in 1774, while they exhibit the altered tone of those who had been the authors of the system by which Catholics had been degraded and oppressed, show how unworthy must have been the motives of men whose intelligence enabled them so well to do justice to those whom they had persecuted for years.

"Men really enlightened, and really liberal, will remember and acknowledge with gratitude, that chiefly to Papists do we owe the preservation of ancient literature; that in times of general anarchy and violence, the Romish clergy alone gave such cultivation to letters as the unimproved state of society then admitted of; and that in the cloisters of cathedrals, and in the solitude of monasteries they opened schools of public instruction, and to men of retired and studious minds, asylums from the turbulence of war."‡

Parson Boucher continues: "I have no reluctance to declare, that Catholics seem to me to have no slight claims on us on the score of gratitude. For were they not Catholics who obtained the Magna Charta; who laid all the broad and firm foundation of this unparalleled structure of liberty, the British constitution who enacted most of our best laws; wh erected so many of the noble edifices whic do so much honor to the parent state; wh built and endowed all the national churches and founded not only many eminent publi schools, but also the two universities? Thes were great, substantial, and durable services and such as justly entitle those who performe them to the appellation of great men. I wil not degrade them by a comparison with th puny efforts and wordy services of later times for which, however, places, pensions, an titles, have been lavishly bestowed. The de scendants of those great men *in the old time before us*, the Papists of our own times, are n longer in any capacity of emulating the great ness of their ancestors; but their fortitud under trials of peculiar poignancy is almost a unexampled as their oppressions; and thei acquiescence under a long series of accumu lated wrongs, is such an instance of true patriotism, as entitles them to the highest respect With a patient firmness of character, worthy of all praise and of all imitation, they have long submitted to such injuries and indignities, as their high-spirited forefathers would have ill brooked; and such as their undegenerate posterity would not endure, were it not that they have the wisdom and the virtue to respect the laws more than their own personal feelings. Every thing most dear to the human heart has been torn from them, excepting their attachment to their religion, and their determination to *love and bless* those fellow-subjects, who unmindful of the duties resulting from their religion, and unmoved by so endearing an example, foolishly and wickedly continue to regard Papists as Samaritans, with whom they resolve to *have no dealings*."*

Similar sentiments were probably never before heard from a Protestant pulpit in Maryland; and these were uttered to attach Catholics to the royal party, and only when the dawn of the revolution announced the rising of the sun of liberty;† the precise period when the subject of these memoirs returned to his native country.

The convention of Maryland had held its

* Boucher, p. 242.
† Boucher's Sermon, p. 282. ‡ Ibid. p. 281.

* Boucher, pp. 288—290.
† The author says his property was confiscated, and himself solemnly declared a traitor.—*Preface*, page lxxxiv.

rst meeting at Annapolis, in June, 1774, and vas again convened in November of that year,) hear the report of its deputies to congress. Charles Carroll of Carrolton was then an ctive and efficient member of this body, and t its meeting in December, was appointed ne of the "committee of correspondence for ne province." That patriotic convention oncluded its session on the 12th of Decem- er, with the following appeal:

"As our opposition to the settled plan of he British administration to enslave America, vill be strengthened by a union of all ranks f men within this province, we do most ear- estly recommend that all former differences bout religion or politics, and all private ani- nosities and quarrels of every kind, from enceforth cease, and be forever buried in ob- vion; and we entreat, we conjure every nan, by his duty to God, his country, and is posterity, cordially to unite in defence of ur common rights and liberties."*

The patriotism of the people gave to the ecommendations the force of law; and its oncluding sentiments were the act of emanci- ation of the Catholics of Maryland. Through- ut the active scenes of those times, Charles Carroll of Carrolton performed an important part. Among other committees of which he was member, was the "*Committee to prepare a de- laration of rights, and a form of government for his state.*"† That committee incorporated in the "Declaration of rights," the important prin- ciple which had first been established in Ma- yland by its Catholic settlers one hundred and orty years before.

"*Article* XXXIII.—That as it is the duty of very man to worship God in such manner as he thinks most acceptable to him, all persons professing the Christian religion are equally entitled to protection in their religious liberty, &c. Nor ought any person be compelled to frequent, or maintain, or contribute, unless on contract, to maintain any particular place of worship, or any particular ministry, &c."*

The experience of seventy years has consecrated these principles in the affections of the people of Maryland, and insured to them immortality in that state in which "religious liberty obtained a home, *its only home in the wide world*, at the humble village which bore the name of St. Mary's,"† two hundred years ago. The learned and liberal Bancroft says of the founder of Maryland: "Calvert deserves to be ranked among the most wise and benevolent lawgivers of all ages. He was the first in the history of the Christian world to seek for religious security and peace by the practice of justice, and not by the exercise of power; to plan the establishment of popular institutions with the enjoyment of liberty of conscience; to advance the cause of civilization by recognizing the rightful equality of all Christian sects. The asylum of Catholics was the spot, where, in a remote corner of the world, on the banks of rivers which had as yet been hardly explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the state."‡

Thus distinguished by her services to the cause of religious liberty in her infancy, Maryland, in after times, became the mother of churches in the United States; and the subject of these memoirs the instrument in the hand of God for disseminating Catholic truth, and preserving Catholic unity in the great empire of freedom. Hence the writer conceived these sketches of Maryland's history appropriate as an introduction to the biography of her first bishop, and the history of the Catholic church in the United States.

* Proceedings of the Convention, p. 10.
† Ibid. p. 222.

* Ibid. p. 314.
† Bancroft, vol. i, p. 247.
‡ History of the United States, vol. i, p. 244.

TO BE CONTINUED.

ST. IGNATIUS, BISHOP OF ANTIOCH.

MARTYR, A. D. 107.

ST. IGNATIUS, the successor of Evodius in the patriarchal see of Antioch, was an illustrious convert from the errors of paganism. He was a disciple of St. John the Evangelist, and from the acts of his martyrdom, and the exalted spirit of devotion and celestial charity which are manifest in his epistles, it is evident that he drank deeply from the same heavenly source with his master, the apostle of love. St. Chrysostom informs us that St. Peter, the prince of the apostles, appointed him to rule the important see of Antioch, where the faith had been planted by his own labors and those of St. Paul. From the apostles themselves he received the episcopal consecration, by the imposition of their hands, and presided over his church for the space of forty years, a model of every virtue; confirming and strengthening the faith of his flock by word and example; and leading them by the practice of incessant prayer, fasting, and the reception of the divine mysteries, to that heroic fortitude which was requisite to bear up against all the terrific persecutions of that period. His eminent sanctity acquired for him the appellation of Theophorus, a word signifying one that bore God, implying a person of great holiness of life.

The emperor Trajan having undertaken a campaign against the Parthians, arrived at Antioch in the month of January, in the year 107, the ninth of his reign. His first concern, after his triumphant entry into the city, was to make inquiries into the state of religion, and the worship of the false divinities of the empire. Being informed of the zeal of Ignatius, and of the success which attended his efforts in withdrawing the people from idolatry, he commanded him to be brought into his presence and in an angry tone, thus addressed him: "Who art thou that, as an evil genius, darest to transgress my orders, and persuade others to their destruction?" "Thou art the first, O emperor!" replied the saint, "that eve called Theophorus an evil genius. Know then, that the servants of God, far from bein evil spirits, cause devils themselves to trembl in their presence, and to fly at their bidding." "And who is that Theophorus of whom yo speak?" inquired Trajan. "I," replied Ignatius, "and whoever carries Jesus Christ i his heart." "And do you not believe," sai Trajan, "that we also carry in our hearts th gods who fight our battles?" "Gods!" ex claimed Ignatius; "you are deceived; the are but demons. There is but one God, wh made heaven and earth, and all things therein and but one Jesus Christ, the only Son of God to whose kingdom I aspire." The emperor after some further interrogatories, perceiving the saint inflexible, and being annoyed by his ready answers, condemned him to be placed in irons, and then, under a strong guard, to be taken to Rome, there to be devoured by wild beasts, at the public shows for the entertainment of the people. Instead of being terrified by this cruel sentence, the heart of the sain was filled with a holy joy; he cast himself on his knees, and in transports returned thanks to God, who had at length granted what had long been the object of his desires,—the crown of martyrdom,—and who deemed him worthy of being bound with chains like the great apostle of the gentiles.

Having been given in charge to a band of inhuman soldiers, the holy martyr left the city of Antioch without a sigh. He embarked at Sileusia, and after a long and dangerous voyage, he was permitted to land at Smyrna, whose bishop, the illustrious St. Polycarp, was his intimate friend, for they had been fellow-disciples under the beloved evangelist. At Smyrna he was waited upon by deputies from several of the neighboring churches, who came to salute him in his chains. He

rnestly entreated them to unite their prayers ith his, that he might be found worthy to e for his blessed Redeemer.

From Smyrna St. Ignatius wrote four let- rs to different churches, all of which breathe most admirable spirit of charity, meekness, imility, patience, disengagement from the orld, and an ardent desire of martyrdom. e earnestly exhorts the faithful to be subject their bishops and priests; the pastors to be iited among themselves, avoiding all heresy d schisms, because they spring not from the ather, nor from Christ Jesus. In his letter the people of Philadelphia, he says: "Who- er belongs to God and Jesus Christ is with e bishop. . . . They that follow him, who eates a schism, obtain not the inheritance of e kingdom of God. . . . Use one eucharist, cause the flesh of the Lord Jesus Christ is e, and the cup is one in the unity of his od. There is one altar as there is one shop, with the college of the priesthood and e deacons." In his letter to the Ephesians, says, that he who corrupts the faith for hich Christ died, will go into unquenchable e, as well as all those that hear him. The ter of the saint to the Christians of Rome is stinguished for its sublimity, and fervid elo- ence, and the unction which it breathes in ery sentence. So ardent was he to receive e martyr's crown, and so convinced of the icacy of prayer, that he was fearful lest the ithful of Rome, by their petitions to the rone of grace in his behalf, should obtain m God that the wild beasts would leave m untouched, as they had done others, and us, through the intervention of the people, might be prevented from shedding his od in the cause of his crucified Redeemer. I fear," says he, "your charity. . . . You ay, perhaps, easily prevent me from dying; t remember that by opposing my death, u also oppose my happiness. If you enter- in a sincere charity for me, you will allow e to depart to the enjoyment of my God: ver will a more favorable occasion be pre- nted to me of being united to him; and you ill never have a better opportunity of per- rming a good work than by remaining silent my present circumstances. If you do not ithdraw me from the power of the execu- ners, I shall soon be united with my God; t if you listen to human compassion, I shall be compelled to run my course anew. Allow me then," I entreat you, "to be immolated whilst the altar is prepared; obtain for me by your prayers the fortitude to overcome my interior trials, as well as the assaults from without. It is but a trifling thing to bear the name of Christian, if we are not so in effect: fine words and a specious exterior do not constitute the Christian; but greatness of soul and solid virtue. Once more then I beseech you to suffer me to become the food of lions and bears; it is the readiest way to heaven. I am the wheat of God; I must be ground by the teeth of wild beasts, to become a fit bread to be offered to Jesus Christ. It is better to die for him than to rule the universe. I seek him who died for us; I long after him who arose for us; he is my gain. Be not a hindrance to me in attaining to life; for Jesus Christ is the life of the faithful; I desire to belong to God; do not then restore me to the world. The only object of my love is crucified; therefore I find no pleasure in the enjoyments of this life. The fire of divine love that burns in my bosom and animates all my actions, will admit of no mixture, no diminution. I no longer relish the things to which men are mostly attached on earth; the bread which I wish is the adorable flesh of Jesus Christ; the wine I desire is his precious blood, that wine which enkindles in the heart the living and immortal fire of incorruptible charity. Pray for the church of Syria; which, being deprived of its pastor, turns its eyes towards him who is the sovereign guardian of all churches. May Jesus Christ deign to take charge of it during my absence; I entrust it confidently to his providence and your charity." Only a brief summary of this admirable letter is here presented to the reader; from beginning to end it is redolent of a charity more than human, and evinces in the saint an entire and perfect disengagement from the world and all that it possesses; a readiness to endure every pain and suffering for the glory of his Redeemer. "Nothing," he says in one place, "disturbs me; every thing is an object of indifference, except the hope of possessing my God. Let the fire reduce me to ashes; let me be fastened to the cross, and consumed by a slow death; let furious tigers and famished lions be turned loose upon me; let my bones be ground to powder, my limbs severed, my

body crushed; let all the demons exhaust their rage upon me; I will suffer all things with joy, provided I be admitted to the embraces of Jesus Christ."

After an agreeable sojourn in Smyrna, which was employed, for the most part, in spiritual conferences with the sainted Polycarp and the deputies of the churches of Asia, and in strengthening the faith of the people, St. Ignatius was hurried in his departure lest he should arrive in Rome too late for the public entertainments. Prosperous winds favored the holy ardor of the saint. The vessel in which he journeyed, cast anchor at Troas; thence he sailed to a port in Macedonia, which having traversed with his companions, he took shipping at a port on the Adriatic, and sailed to the mouth of the Tiber. No sooner had the intelligence of his arrival been noised abroad, than the faithful of Rome hurried out to meet him. Their joy at seeing him was at first unbounded; but it was soon turned to sadness when they reflected that soon, very soon, his apostolic life would be terminated by a cruel death. Some proposed that they should endeavor to gain the people, and thus, as it sometimes had happened, be enabled to rescue the venerable patriarch; but he conjured them so fervently not to deprive him of the felicity of going quickly to heaven, that they yielded to his solicitations. They all prostrated themselves on their knees, when the holy bishop, raising his voice in prayer, besought the Lord to put an end to the persecution, to grant peace and unity to his church, and to bind all hearts with the bonds of mutual charity.

When the prayer was finished, he was led by the soldiers to the amphitheatre, the place destined for his execution. The whole city was assembled to witness the sad, but to many of them present, an agreeable spectacle. The roar of the lions, the sight of the place where he was soon to breathe fort his soul into the hands of his God, disturbe not his placid countenance. He entered with out emotion; joy and satisfaction beamed fron his face. Two lions were immediately le loose, and in a few minutes tore him to pieces leaving no vestige of the body, except th larger bones. These were afterwards col lected with religious care by the faithful, an conveyed to Antioch, as a treasure of inest mable value. They were carried throug every city in triumph, the Christians venera ting the holy relics in crowds. Having a length been brought to the place over whic he had presided as bishop for so long a period his remains were deposited in a cemetery nea the gate of the city.

The authors of the history of his martyrdon thus terminate it: "We witnessed this glori ous death, which caused us to shed a torren of tears. The following night we passed i watching and prayer, entreating the Lord on our knees, to strengthen our feebleness The holy martyr appeared to us under th form of one who had just terminated a pain ful, but glorious combat; he was standing, a it were, in the presence of God, environe with glory ineffable. Overjoyed by this vi sion, we returned thanks to the author of ever good and perfect gift, and honored his nam on account of the felicity which he had mer cifully granted to his servant. We have note the day of his death, that we may annually assemble to honor the martyr, on the retur of the period at which he suffered, with th hope of being made participators in the vic tory of this illustrious soldier of the Lord, wh was enabled to tramp the devil under his feet by means of the assistance which he receive from the Lord Jesus Christ, through whom and with whom, be glory and power to th Father, in union with the Holy Ghost, forever Amen."

THE RECLAIMED; OR, THE FORCE OF EARLY IMPRESSIONS.

A TALE.

Concluded from page 57.

CHAPTER III.

THE grey of morning had just begun to mingle with and chase away the gloom of ight, as Louis Valliere returned slowly and vearily towards the dwelling of his sister. Finding the door fastened, he knocked again o obtain admittance; and in a few moments, Marie, who had been expecting his return, emoved the bar and he entered. Passing her n silence, though she earnestly questioned im as to the course he had pursued, he hasened into the little sitting room, in which he ad before met his sister.

For a few moments he paced moodily up nd down the floor, and then cast himself pon a chair, muttering, "Well, I shall meet im yet! and if this fails—" he paused, for Marie stood before him and addressed him.

"Oh Louis, you will break Adele's heart! oor creature, how she wept, when you broke way from us so passionately last night; and he could find no comfort till we knelt and rayed to God."

Poor Marie little knew why a momentary mile passed across the face of Louis, but she dded, with a woman's tact, "Yes, Louis, ow often in your young years, when some ancied grief was weighing on your little heart, id you and Adele kneel together, at the feet f your sweet mother, and pray to the good ather of all, until your sorrows had passed way like a cloud, and again you were happy."

For a moment Louis had forgotten the dark oughts of later years, and his memory ran ack to the happy hours of his pure and inocent youth; another smile, oh! how different from the first, played upon his lips, as he ecollected the peace and consolation which ose hours of prayer had been wont to bring pon his soul; but the demon whispered to is pride—"it was a vain delusion—a dream f childhood." Yet he sighed, and added in his heart, "it was a happy dream—would that I could dream so now."

Oh heart of man! inexplicable mystery! thou cause of good and evil, of happiness and misery; at one moment urging on to crime, the next rejoicing in the purity of by-gone days; now dwelling on the present and the future with gay and joyous hope; now turning to the past with vain regret; now driven from its early truth by *reason;* now swaying reason back to truth. From the heart a throbbing pulse goes upward through the soul, and bends and conquers all its strongest powers: in its citadel there dwells a guard, that, bind it as you may, will burst those bonds and rise, unwavering, to the fight with the foe of human kind—still beaten, but not conquered—still chained, but not subdued, until victory closes its struggles. That unconquered guardian had arisen from its chains, in the soul of Louis Valliere, to commence its ceaseless conflict; and though beaten down for the moment, it lay watchful and unsleeping, until the hour of victory should arrive. The young man arose and paced the room in silence, as his memory reverted to the past; but at length shaking off the spell that seemed to rest upon his spirit, he returned to his present situation.

"And, Mary, Adele was praying for me to *her* God;" He spoke this time without a smile, but in a tone of sadness and greater feeling, than he had hitherto displayed.

"To her God! what can he mean?" said poor Marie to herself; "to her God," she added aloud, "and Louis, have *you* no God?"

"Silence, woman! question me not!" he said, angrily; for he shrank from acknowledging his unbelief before the simple-minded and pure hearted woman who addressed him, when an hour before he would have boasted it to the world. That ceaseless struggle in his heart was still at work.

Poor Marie drew back whilst the tears came coursing down her withered cheeks, for never before had either of her children, as she called them, spoken harshly to her. In a moment his feelings rebuked him; and almost cursing the unbelief that had made him treat so cruelly the kind and affectionate creature, who had been to him a mother as far as her untutored nature had permitted, he approached her, and taking her hand, addressed her in a soothing tone.

"Poor Marie, do not weep! I have forgotten myself to speak so harshly to you, who are so kind. Come, Marie, forgive—and—and pray for me!" It was said with a struggle, and only to pacify the good woman. In a moment she dried her eyes and looked up to him with a glad light beaming from them, and exclaimed,

"Oh Louis, then you *are not* one of those poor blinded men who deny the good God. No wonder it vexed you that I should suppose it!" The young man turned away; the simple exclamation of his affectionate nurse had gone to his heart and he could not undeceive her.

In a few moments Adele entered the room, and when her brother told her that he had not seen Delmont, she became more cheerful than she had been, and besought him not to punish the man who had dared to threaten her with violence.

"Why, Adele, do you wish me to forgive him? Certainly you cannot be very seriously offended at his conduct, or you could desire to be avenged."

"Yes! my dear brother, I do resent his behaviour, but I pray to God to give him a better heart and to forgive him as I wish to be forgiven; as you *used* to pray, alas!" and she rested her head upon his shoulder, and wiped away the tear that the recollection of the last night's terrific disclosure had caused to start and tremble in her eye.

Louis Valliere was an infidel, more from habit and association, than from any conviction, as some men oftentimes endeavor to persuade themselves; and he felt his unbelief begin to be shaken by the vivid recollections of the past, which every word of his sister recalled. But the pride of his heart was too strong, and he determined to repress these efforts of memory and to turn from the past to the present.

"I sought everywhere for Delmont," he said, "and I put in requisition every means in my power to discover him, but in vain. At all his usual haunts I searched, but found him not!"

"I rejoice, dear brother, for now we will go with you, and under your protection I will be perfectly safe. Yes, we will go with you and pray for you."

"Yes, pray for me!" he said; for he felt that even if it benefitted him not, it would serve to calm their minds.

"And you will not seek after Delmont again?"

"I may meet him without seeking, Adele," he replied with a smile.

"Aye, but you will not seek to encounter him. You will not risk your own life and my only dependence, by attempting to quarrel with this man?"

"Nay, nay, Adele! now you bind me too tightly, in your eagerness to prevent harm to your lover!"

"Oh Louis! you know it is not that;" and she threw her arms around his neck, placing at the same time over his head a ribbon to which was attached a medal of the Virgin; and said, "wear this for my sake, Louis." Without examining it, he placed it in his bosom and resumed the conversation.

CHAPTER IV.

On the night of that day whose early morn witnessed the transactions of the last chapter, two men walked cautiously along the street which has been described in the opening scene, and in which the dwelling of Adele Valliere was situated. They conversed in low tones as they proceeded, while the one ever and anon cast around him a quick yet piercing glance to discover if they were observed.

"Aye; but Monsieur must remember that there is no little danger to be encountered in the undertaking, which he proposes, and that it is worth a man's neck; but if Monsieur desires it so ardently, Jacques Derbrouch is not the man to shrink from the enterprise, provided any *benefit* to Monsieur is to be derived from it."

"In other words, if there were any chance of obtaining booty in the house, you would not hesitate to assist me in breaking it open."

"*Oui!* Monsieur is right."

"Or if Monsieur would make up to Mon. acques Derbrouch the supposed value of an rdinary 'exploit,' Mons. Jacques Derbrouch ould be just as well satisfied as if he had btained the booty itself!"

"Monsieur is right again!" said the man, ith a smothered laugh. "Yes, Monsieur is ght!"

"Then I may count on the assistance of Mons. Jacques Derbrouch throughout this atter," said the other in the same tone, half arcastic, in which he had overruled the obctions of his companion. However, this me he was not equally successful; for the an stopped suddenly and replied:

"Mons. Delmont, I have hunted out this ame for you at last, when all your means of btaining information had failed, and you then romised me a suitable reward. I have found e place of her retreat, and am now leading ou towards it, but I will not move one step rther, unless you pay me what I have already arned, and what I am yet to earn this night."

"Pshaw! Derbrouch, what has put that otion into your head. I will pay you when e work is done, not before."

"I understand all that," said the man, "but ou may rest assured that I will not move one tep further until I am paid. When the work s done, Derbrouch may whistle for his money! Come, Monsieur, *le honorable!*"

"Aye, honor among thieves!" muttered Delmont, as he placed his purse in the hands f the sturdy ruffian. "There! when the atter is ended to my satisfaction, you shall eceive as much more."

The man weighed the purse critically in is right hand, and then in his left, and treating himself to a single shake of the contents, laced it deliberately in his pocket and preeded his employer. At length they reached e building already described, in which Adele 'alliere resided. Here they paused and reumed the conversation.

"This is the house," said Derbrouch; "and hard house, you will find it, to break into! ut one advantage is, that scarcely any one ere knows who resides in it. I have inquired f several, and some of them are even ignorant hat it is inhabited at all. So that if we succeed, it will hardly be known, and if known, here is no one to care for it."

"I mind not that,—be the consequences what they may, succeed I must; I have sworn it!"

"Has she not a brother?"

"She had a brother; but he went to Russia, and I have never heard of him since, except from her lips, when she threatened me with his vengeance. But I took it for granted that it was a *ruse*."

"I don't know about that! He may be here."

"Nonsense! you are frightened and wish to find a reason for avoiding your engagement!"

"Try me; and if I flinch, may—!" and the sentence was closed with a terrible imprecation.

"Have you all the implements with you?"

"Yes! But do you not hear some one coming! Here! let us step down this dark alley and we will not be observed."

CHAPTER V.

Just as the two ruffians had succeeded in concealing themselves, several young men reached the spot where they had been standing, conversing gaily as they moved along.

"I tell you, Louis, it is utterly impossible; and, if Adolphe will assist me, I will undertake to carry you to our resort in spite of yourself."

"Yes," put in the other, "Louis, it is an age since we have seen you, and go you must."

"Well, be it so!" replied the third; and they passed on.

In a short time they reached their destination and found a party of jovial friends, who were old acquaintances of Louis Valliere. With a shout they welcomed him; and it was not long before all remembrance of Adele had passed away from his mind. An hour flew by; as hours fly where the wine cup is pledged, and the gay song sung, and the loud laugh rings; where the joyousness of youth and the recklessness of manhood, are mingled together; where men strive to compress into one hour the joy of a whole life, but find that the carousal is but misery indeed.

At length, half intoxicated by his repeated draughts, and carried away by the excitement of the moment, Louis Valliere arose to offer a toast. As he did so, the sacred medal dropped

from his half open vest, and swung before the eyes of his companions. It was welcomed with a shout of laughter.

"Oh! St. Louis!" "Oh! good saint!" "Oh! miracle in this age destitute of miracles!" exclaimed his reckless companions, rejoiced at this occasion of raillery. "Give us a sermon, good St. Louis!"

"See! will it strike an unbeliever, who touches to profane?" cried another of the scoffers, reaching out his hand to grasp the medal.

Stung to the heart with the taunts of his infidel companions upon the gift of his pure sister, whose image rushed across his excited and bewildered mind, mingling strangely with the wild scene around, until it seemed that every insult was directed against her, the young man struck the scoffer a single blow and stretched him upon the floor. In a moment, the confusion became tenfold wilder; shouts and curses were mingled with threats, until at length the police broke in upon and captured some of the most turbulent of the company.

Louis escaped; and as he rushed into the street and hurried homewards, the cool freshness of the night began to calm the fever of his brain and to bring him back to reason. With shame he reflected upon his disgraceful conduct; upon the scene of coarse debauchery through which he had passed; and of the pain that his pious and affectionate sister would feel, did she but suspect the transactions of that night. From these thoughts, his mind reverted to the medal—it was still around his neck; and, approaching a lamp that stood near, he read the inscription: it was a prayer that invoked the assistance of the Mother of God, in that concise, but fervent language which is the inspiration of Catholic piety. As he read it, he felt that he had uttered a prayer with his lips, though it came not from his heart. He smiled; and strove to shake off the fancy: but in vain. An inward voice seemed to whisper: "infidel! thou hast prayed to the mother of the God whom thou deniest." Again and again he pronounced those few words, and at each repetition the spell became the stronger. How often in his early days had he repeated that little prayer! and now, as he stood there disgusted with his own conduct and the conduct of his infidel companions, he felt relieved in treading back, through the path of memory; the days of innocence—the day when his unbelief was not.

It recalled to his mind the dear mother, at whose dying bed side he had offered it up whilst the tears were flowing from his eyes and the sobs that broke from his then uncorrupted heart, almost choked his utterance. Oh! how strong through the flood-gate of memory, came rushing back every thought, and word, and deed of that trying time. Upon his mind, excited as it was, was pictured that look—that look of love, which his dying mother had cast upon him as she committed his sister to his charge; and sank upon her pillow into the sleep that knows no waking. A thousand softening recollections swept across his soul; a tear had gathered in his eye—he turned away and cursed his unbelief.

CHAPTER VI.

Adele and Marie were sitting silently and wearily, awaiting the return of Louis, who had been absent since noon. Adele was ready to give way to her fears, but Marie consoled her with "No, no, my child, do not fear! Louis has only met some of his old companions, and is spending a few hours with them: do not fear! He will return in time."

"In time, Marie! It is now almost midnight."

"Yes, my child; but that is the time with gay young men!"

The two relapsed into silence: in a short time, a slight noise was heard below, and they both started, expecting that Louis had returned. Again they heard the sound; but it did not resemble that made by a knocking at the door. At length they became alarmed, and fastened the door of the room, in which they sat. In a few moments, the step of a man was heard, pacing cautiously along the passage; a hand was laid upon the door, but it moved not. In breathless anxiety the two females stood, utterly deprived of all presence of mind.

"Marie, speak, and learn who it is," whispered Adele.

"Who are you, who thus disturb us at this hour of the night?" said Marie, in a tremulous voice.

There was no answer; but, the man placed

shoulder to the door and pressed with all strength. It did not yield; but, the two nales screamed aloud, with the hope of obning aid. In another moment, the heavy w of an axe was heard against the door, d the strong panelling creaked and trembled neath its force. Another and another folved; the door flew open, and Delmont rang into the room. As he hastened towards lele, Marie threw her arms around him and uggled to hold him back. The poor girl rieked for mercy and besought him to spare r.

"Never! you have eluded me long enough. id, you cursed old woman, if you do not ld your peace, I will stab you to the heart. re, Jacques! come and gag the old belne, or she will alarm the neighborhood."

There was a slight noise below; and, a mont after, a quick step leaped lightly up the irs, and Louis Valliere sprang into the artment.

"Cursed villain!" he exclaimed, as he stood ore the affrighted wretch, who, pale and mbling, gazed into the face of the angry other whom he had believed to have perished the snows of Russia. That ghastly look s changed into one of deeper horror, as the w of the avenger descended upon his brow; d, with a shriek of terror, he sank down, ished by the stroke, at the feet of Adele lliere.

The startled girl stood gazing in speechless rror upon the almost lifeless form—lifeless, t in the convulsive shudderings that ran ough the mass, and the trickling blood that wed from the wound. The avenger rested the weapon which had done the deed; the idgeon he had snatched from the hands of ques Derbrouch, in his short struggle with t ruffian, who, after a brief resistance, had serted his companion and fled. He gazed dly upon the form before him. At length, turned away, and bade Marie raise up the n and see if he were dead. Life was not inct; and the wounded man was removed another apartment, and laid upon a couch.

'Adele! now thou mayest pray," exclaimed uis as he re-entered the room, "for this ssed gift of thine has saved thee from that etch."

And he told her how, in the midst of the ousal, the medal had been seen; how his brother infidels had scoffed; he told her of the affray, the interference of the police, and his escape; how he had read, without any definite motive, the inscription on the medal; and how it had led him back to the days of their youth.

"And, Adele, pray for *me!*"

"Ah, Louis, pray *with* me!"

"*I* cannot yet!" he exclaimed, and turned away.

CHAPTER VII.

All night long, in the chamber to which the wounded man had been conveyed, there reigned a deep and unbroken silence. A surgeon stood by the bed and expended all the power of his art to succor and to save, but after a long and painful examination of the wound, he shook his head doubtfully and turned away to give some direction to his assistant. The lookers on felt that it was hopeless. In a low voice, one of them addressed the surgeon, as he drew away from the bed side and stood looking on the form of Delmont, to watch the effect of his applications.

"Dr. can you save him?"

"Mon. Valliere, human skill, I fear, will be unable to preserve his life. In a few hours, reason will lose her sway, to be only regained as life is passing away. I have seen many such cases, and I cannot be deceived. His only hope is in his God."

A painful expression passed across the features of Louis Valliere, and he turned away to hide his feelings from the searching eye of the surgeon. At that moment, the rustling of a dress was heard, and Adele Valliere passed quickly from the chamber. In the little sitting room she found Marie, and, in a hurried voice, addressed her.

"Good Marie, *poor* Delmont must die. Go you and seek for Father Durand, and tell him to hasten in the name of charity, for reason will soon forsake the poor man—and, he is an infidel!"

An hour passed, and then another; and, at length, a foot was heard upon the stairs, and Father Durand entered the apartment.

"Ah, my daughter, this is melancholy! but, lead me to the poor lost child! let me pray for him, and bring him back to the true fold!"

A tear gathered in the eye of the good old man as he spoke; and, hastily brushing it

away, he followed Adele to the chamber of the wounded man. As they entered, Delmont cast his eyes towards them. An unearthly light was flashing from them; and upon his face beamed the wild expression which told that delirium had commenced its reign.

"Ha!" he said, "and who art thou, old man, who leadest hither the beautiful maiden: stop—yes, I loved *her*,—and thy black garments—thou art what men call a priest—ha! ha! wouldst thou marry her to me?" And then his voice sank almost to a whisper, and he continued—"Is it true there is a God? I heard it muttered in my ear—did you dare to say it, old man?" he exclaimed, in a loud and furious tone.

Thus he raved on, every moment becoming wilder, the strength of the excited spirit supplying strength to the wounded body. For a moment, he would sink exhausted from his struggles, and lie panting and powerless upon the bed: then, his eyes would slowly gather all their brightness and fix a stern and unmoved gaze upon, perhaps, some fancied object; slowly that clear and resolute glance would fade into a look of horror, that came creeping over his pallid features—pallid from fear; and, with outstretched hands, convulsively struggling, as if with some, to other eyes invisible foe, he would shriek in agony, until exhaustion came again to relieve with insensibility, the horrors of his situation. It was the death bed of the strong and wicked man dying without disease, in the strength of manhood—dying without hope, and with the burden of his sins upon him.

All day long the delirium raged: all day long the good priest knelt and prayed by the infidel's bed side, and ever and anon his mild features changed and his cheek became pale, as some horrid blasphemy poured from the lips that soon were to close in death.

At length night came down upon that gloomy day: a night of horror! Louis stood by the bed side of the wretched man. That morn he had surrendered himself to the authorities, and the whole tragedy had been enquired into with the speed and energy of the French tribunals, the case had stood so strongly in his favor, that he had been discharged at once, and had hurried home to place himself by the bed side of him whom he had brought so low. Adele Valliere, with the kindness of woman, and oh! still stronger the charity of a Christian, whi her holy faith had taught her to *practice*, w ever there, like a ministering angel, to smoo the pillow of the delirious man, when he sa down overpowered by the paroxysm. Va would be the attempt to describe the nig that dragged its weary length along, over t heads of the mournful occupants of that lo old dwelling; the wild blasphemy, mingl with shrieks and groans and curses—t tears and sobs of those who knelt around, a the constant prayer of the good old priest, th the God of mercy would spare the sinner, a that reason might dawn upon the spirit, brin ing the joyous light of repentance to gladd the expiring soul. His prayer was hear The great depletion resorted to by the surgeo produced its effect. Reason began to dav with a dim and flickering light; but the streng of the body, and with it the hope of recove had passed away.

CHAPTER VIII.

It was a bright and beautiful morning, t morn which followed that night of dismay; small and silent group were gathered in th chamber and gazing upon the form that now la motionless upon the couch. At length Fath Durand again approached the bed side. H was a man upon whom time had left i marks in the gray head and the wrinkl brow, but had only increased the calm placi ity of his features, and cast around them sweetness and a holiness of expression, whic marked him as the minister of peace. Ben ing over the bed side of the wretched man, in soft low voice he addressed him.

"My son, be not cast down! despair not the God who died for you will save you, rel on him! call on him!"

"The God who died for me," repeated th dying man slowly, and turning his sparklin eye towards the mild face that beamed upo him. "The God who *died* for me!—Yes believed so once—long years ago." The ey of the sufferer became dim: the soul seeme to have withdrawn its light from the dull or and to have retired within itself to commun with the gathering remembrances of those lon years ago. Suddenly he turned upon the goo father and exclaimed, "Was it sweet musi

ıat I heard—a joyous song—or didst thou peak ?"

"Alas, my son, quiet those wandering fanies, and turn to thy present and thy future ate !"

"Future," he exclaimed, pondering slowly n the word, "*future!* is there a future? No," he continued after a pause, "no, beause—because—" and even in that hour, as ıe hung upon the eternal precipice, his blinded *eason* and his pride of opinion strove to retain heir power over his soul. But the faith of arly years was coming back—the intuitive belief of a future, stamped by the Almighty ıand upon the soul, was breaking through the chains of habit and resuming its wonted way.

"It will not do—not now! and they seemed o strong and so convincing," he continued, ıs he turned away from the inward struggle of his perverse *reason* and his early faith. The good priest stood silently watching the movenents of his features, and catching the half spoken words, that ever and anon fell from his ips, he saw, with an eye that had seen many a heart-rending scene like this, that truth would gain the victory. At length the wretched man turned again towards him; the blaze of pride that had flashed in his eye was quenched, the resolved look had passed and forever; and a helpless and beseeching glance was bent in misery upon the minister of heaven.

"There *is* a God!" he murmured in a hollow tone, and then as the full consequences to him first broke upon his soul, he clasped his hands upon his mutilated forehead, and shrieked aloud in agony. Father Durand felt that the critical time had arrived and that he must now save the wretched man from himself and from despair.

"My son! thy God is all good, all merciful! repent and hope in him."

"Too late! too late!" he repeated, in a low voice.

"No, my son, never too late. The penitent thief upon the cross he forgave, saying, 'This day shalt thou be with me in paradise.'"

For a moment the dying man was silent. "Repeat it again, again, good father."

The priest complied and added, "And if thy sins were dark as midnight, the blood of him who died for thee would wash them whiter than the driven snow."

For many minutes the good man spoke to him of the mercy of God; and as the features of Delmont became more calm he said, "My children, let us pray."

"Pray," repeated Delmont, "pray!" I *did* pray once—I was happy then, ah! those days! passed, passed, and forever!"

A half suppressed groan was heard, as the group knelt down at the direction of the good priest and prayed. In the farthest part of the room, nearly hidden by a heavy curtain, *knelt* Louis Valliere, with the big tear drops stealing through his fingers, that were vainly pressed upon his manly brow to restrain them, *and he prayed!*

Who that has stood with a hardened heart by the bed-side of death, and hath not felt, at one moment, his whole soul changed by some instinctive impulse—changed, not slowly and painfully, but at once and entirely; so that no trace of past thought, has been left upon it? Thus it was with Louis Valliere; in that moment he knew not that he had ever doubted; but he prayed as he had prayed in his youth, and all the dark years of his manhood were forgotten.

They arose from their humble posture, and all left the apartment but Father Durand, who still knelt by the bed-side of Delmont. An hour passed on, and they returned. The dying man had shown the wounds of his soul to the spiritual physician; and the priest of the Most High had applied the remedy committed to his charge—the redeeming power of penance: and consoling tears were flowing down the cheeks of the reclaimed.

All day long the voice of prayer arose in that silent room; and ever and anon, the still, small foot of Adele was heard gliding along as she ministered in charity to him, who had persecuted her: all day long knelt the living reclaimed by the dying reclaimed—the avenger praying for the victim—forgiving and forgiven. And as the sun went down, casting his mellowed light through the darkened windows, the calm mild voice of Father Durand arose in the solemn prayer for the dying *Catholic.*

"Depart, Christian soul! out of this world, in the name of God the Father Almighty, who created thee: in the name of Jesus Christ, son of the living God, who suffered for thee: in the name of the Holy Ghost, who sanctified thee. Let thy place be this day in peace; and

thy abode in holy Sion, through Christ our Lord." And the response came mingled with sighs and tears!

As the last ray of the evening sun had passed, the light of the blessed candles burned more brightly and casting a rich glow, lit up the calmed features of the dying one. A crucifix rested upon his bosom in his clasped hands; and he repeated, after the good priest, those names so consoling to the dying Catholic, "Jesus, Mary and Joseph." There was a convulsive heave of the bosom—the lips still opened to perform their accustomed duty, but the spirit had taken its flight.

Many years had passed away; and a solitary figure knelt before the altar in the convent of the Trappists. He wore the dress of that rigid order, and his pale cheeks and attenuated form told how well he had carried out the spirit of self denial. As he raised his head towards the altar—the ray of the solitary light which ever burns in a Catholic church, fit emblem of the undying faith, fell full upon his features. The Trappist was Louis Valliere. It was the anniversary night of the death of Henry Delmont, and the reclaimed was praying for the soul of him, whom he had slain. As the bright sun arose, sending his glad rays through the dim old chapel, he ended his vigil and wiping away a tear that had moistened his wan cheek, left the sanctuary to mingle with his brethren in the performance of their holy duties.

Adele Valliere ever retained a sorrowful yet soothing recollection of the sad events that had marked the change of her brother's heart. In her morning and evening orisons, she poured forth her soul in grateful thanks to God, that she had never forgotten the early lessons of truth, which her pious mother had instilled into her mind, and with Maria, never ceased to rejoice that her wandering brother had been brought back, by the force of those pious teachings, once imprinted on the heart—to be effaced no more, but struggling ever onward to final conquest, into the fold of that changeless and undying faith, given to man, by the God who worketh good out of evil, and heareth those who cry unto him. J. McS.

INFLUENCE OF CATHOLICITY ON CIVIL LIBERTY.

THIS subject should be approached with clear ideas on its nature, as well as with certain fixed principles to guide us in our investigation. These principles are contained in the words placed above, as in a germ, and we cannot, perhaps, better introduce this paper, than by a brief definition of those words.

Liberty, especially with its qualification, *civil,* is not an *absolute,* but a *relative* term. It has no fixed, nor determinate meaning, whether we regard its etymology, or its acceptation among mankind. It implies, in general, *some* exemption from external restraint; but the amount of this exemption, as well as the *quantum* of restraint compatible with liberty, can be determined by no absolute standard. What is called liberty in one age, and under one set of circumstances, would be called slavery in another, and in a new order of things. Two extreme cases are, however, excluded by the general acceptation of the term: that of complete external restraint, which we call *slavery,* and that of no restraint whatever, either on person or action, which latter, though it may be thought to exist in the untrammeled savage of the forest, never has existed *de facto,* and in the nature of things never can exist in any well organized civil society. Between these two extremes, the meaning of the term varies according to times, persons, and circumstances.

The very idea of government implies *some* restraint on individual liberty. The compact, express or implied, between the governor and the governed, necessarily supposes some sacrifice of personal freedom on the part of the latter for the general good of the body politic. The extent of this sacrifice must be determined by the character of the people to be governed, and by reflection on the great end of all civil governments, which is to secure the governed, in the possession of life, honor, and property.

nd without venturing to pronounce which the best of all forms of government, we ay safely say, that the one which combines e proper security of these great objects, with e greatest amount of personal freedom, is e best in theory as well as in practice. In cordance with this principle there can be no ubt that when the character of the people n bear it, a well regulated democracy is the st of all possible forms of government. But hile a predilection for our own cherished institutions is thus founded on reasoning from st principles, the liberal mind will not be led to the vulgar error of condemning too harshly ery other form of government. Each may good in its place, and in reference to the eople for whom it is appointed. Governents, like garments, must suit the persons r whom they are designed.

When we speak of the *influence* of Catholicity on civil liberty, we are not to be understood as implying that this influence is always *direct*, or that it is a primary object of ur holy religion. Christ did not come to decide the complicated problems of human governments; his mission had a higher,—a holier urpose. He came not to pronounce which as the best form of civil government, but to stablish a divine system—*a kingdom not of is world*—into which all were admissible, no atter under what form of government Providence might have cast their lot. One cannot a good Christian without being a good itizen; and all that our Blessed Saviour is ecorded to have said on this subject, is that emarkable answer of his to the Scribes and harisees (Matt. xxii), "Render, therefore, nto Cæsar the things that are Cæsar's, and nto God the things that are God's."

But if Christianity was not intended to have *direct*, it at least has had a most powerful *indirect* influence on civil governments. By levating and ennobling man's nature—by issipating the errors of his mind, and exanding the affections of his heart,—it has ecessarily promoted his earthly happiness nd improved his social condition. By slow, ut steady degrees, it broke the fetters of the lave and of the captive, and prepared mankind for full and perfect liberty. The emanipation of the mind and heart from the slaery of error and sin, was a primary object f the Christian religion, expressed in those words of Christ, "You shall know the truth, and the truth shall make you free." (John viii, 32.) This higher freedom once secured, man was led to break other earthly bonds. Christianity thus threw upon earthly things a light reflected from heaven, and pointed to the great "City of God" as more than realizing all the brightest visions of human freedom and happiness!

The influence of Catholicity on civil liberty may be viewed in a twofold light: the one theoretical, the other practical. The former is that of her doctrines and governments; the latter, that of her external action on society. We will endeavor to show, that under both aspects, this influence has been favorable to the development of free principles, and to the progress of civil liberty.

I. Though the Divine Founder of the Christian religion did not intend to interfere with civil governments, yet the tendency of his doctrines was to equalize the social condition of mankind,—"to exalt the humble, and to humble the proud." His was a religion which solaced and raised up the poor, and taught those in power to bear their honors meekly, and to remember that all Christians are equal before God, with whom "*there is no exception of persons.*" The church founded by Christ has ever been guided by these principles. She has always proclaimed the truth, that all mankind were born alike "*children of wrath,*" (Ephes. ii, 3,) and that by baptism they all become equally "children of God." With her "*there is* neither gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free; but, Christ is all, and in all, (Coloss. iii, 11.) The prince and the beggar—the princess and the poorest peasant girl—kneel side by side in her most stately temple, all reduced to the same level of humble suppliants for mercy!" The pew-system, which establishes distinctions in churches, is a modern invention unknown to Catholic times, and still unknown in Catholic countries. St. Peter's church, with pews, would present a spectacle, blending strangely the sublime and the ridiculous. It would be something like the Englishman's project to have the front of that magnificent temple painted and pencilled in the modern style! In this, and in every other respect, the church has fully carried out the intentions of her Di-

vine Founder—she has ever been the mother of the poor, and the comfortress of the afflicted. Christ neglected the rich and mingled with the poor; and she has caught his spirit; and, in every age, has imitated his example, as we trust to show in the sequel.

The analogy of these principles with those embodied in our declaration of independence must be manifest to every reflecting mind; while their influence on the social condition could not be otherwise than favorable to the development of free principles, as well as destructive of tyranny. Nor was this influence neutralized by the form of church government. It is not necessary to inquire whether this form of government be monarchical, aristocratical, or democratical: or, a blending of the three. Suffice it to say, that, as its objects are widely different from those of any human government, so its nature is also widely different. To preserve his followers in unity of faith and worship, and to unite them into one compact body, Christ instituted a form of government, the best calculated to secure these objects, and, at the same time, compatible with every condition of human society. These objects are entirely spiritual and supernatural, and the form of government, though external, is accordingly marked by the same qualities. The arms of the church are not carnal, but spiritual. Her "*kingdom is not of this world,*" and, therefore, *cannot* be incompatible with any worldly kingdom.

Though we cannot draw a parallel between her form of government, and those of civil society; yet, we might be warranted in saying, that the former combines all the excellencies of the latter, without their defects. It is an elective monarchy, an aristocracy of merit, and a democracy without party factions. Every Christian man, no matter how lowly, is eligible to the highest offices in the church. Many of the popes have been chosen from the lowest walks of life. The present pontiff is an example of this. His merit alone raised him from an humble situation in a small village of northern Italy, Belluno, to the highest honors of the hierarchy. And, as an illustration of this principle, we may remark here, *en passant*, that of the forty-one pontiffs, who during the last three hundred years, have occupied the chair of St. Peter, only five have been Roman citizens, and that, during the same period, very few popes have been elected from princely families. The same remark a plies to the present body of cardinals, wl have received their honors solely as the awa of merit and learning. Nor do the four or fi selected from noble families, form an exceptic to this remark. Not to speak of others, eve one has heard of the eminent virtues ar transcendant merit of the late sainted Cardin Odescalchi.

The elective principle, differently modifie according to circumstances, has also been ap plied in every age of the church to the secor great order of the hierarchy—the bishops. I Catholic countries, where the requiremen of the canon law can be complied with, th bishops are elected by the clergy or chapte according to certain established forms. In th country, and in some others, the election made by the bishops of the metropolitan pr vince, in accordance with a canon of the gre Nicene Council, held in 325. If the approv of the holy see is necessary, before any electio can take effect, it is to secure unity of govern ment, and to prevent the intrusion of unwo thy members into the hierarchy. So far wa this elective principle carried during the fir ages of the church, that, in many cases, th people had a voice in the election of the bishops; more, however, it must be confesse as competent witnesses of the qualities of th candidate, than as regular electors. Thus w read, that St. Ambrose and St. Augustine wer chosen bishops, by the clergy and people c Milan and Hippo. Factions and other in conveniences attending this mode of electio caused its gradual abolition, and the substitu tion of other safer forms; but the spirit an practice of the church have nevertheles always inclined her, in the election of bishops to consider not only the qualities of the can didate, but also how far he might prove ac ceptable to the flock to be committed to hi charge.

Another essential feature of democracy i the decision of all matters of importance i deliberative assemblies. The church has ex hibited this feature as strikingly as any repub lic; and has presented the oldest and bes models of such assemblies. From the coun cils held by the apostles, mentioned in th Acts, down to that of Trent, in the sixteenth century, she has applied this principle in re gard both to the decision of controversies o

ctrinal points, and to statutes of discipline. ɔt only does this principle pervade her whole story, but it ramifies throughout her entire dy, spread over the surface of the earth. It exhibited in diocesan synods, held annually each diocess, for the regulation of local dis- ɔline; in provincial councils held every three ars, in accordance with the decree of the identine Council; in national councils held stated intervals, for the regulation of na- nal discipline, and in general councils, ıich meet only during the greatest emergen- s of the church. That the disciplinary sta- es of all these various deliberative assemblies ıy be in harmony with the general laws of e church, they cannot take effect, without e approval of the holy see, which in this as every other respect, is thus an effective ntre of unity, and the great conservative inciple of the church.

It has been said, that the authority of the pe is absolute and despotic. No charge uld be more unfounded. It is true, that he rives his authority immediately from Christ, ıo gave to him, in the person of Peter, full wer to feed the *sheep* as well as the *lambs* his entire flock (John xxi.) It is true, also, at this power is ample enough to meet every ıergency that may arise. But, it is equally ıe, that it is necessarily limited by its own ture, and by the objects it was instituted to omote. It can do every thing in its own propriate sphere and for the edification of e body of Christ—out of its own sphere, and destruction, it is powerless. The *exercise* the pontifical power is variously restrained the decrees of general councils, the enact- ents of the canon law, and the force of pre- dent. Whatever opinion may be entertained out the *theory*, the *practice* of that power has er been regulated by these fixed principles. ıe wisdom and consistency of the court of ome, and its rigid adherence to precedent, t only in the substance, but also as to the ry form of its decisions, are well known to e world. Even Protestants, with the most olent prejudices, have been forcibly struck this fact, and sadly puzzled to account for The pope decides nothing without con- lting his counsellors, the college of cardinals, d seldom decides any thing against their vice. Though the cases are not in every spect parallel, yet in viewing the manner of procedure of the Roman Court, we are forcibly reminded of our President and Senate. The congregations of cardinals for various purposes, correspond to the standing committees of the senate, and in the former matters are discussed with as much patience and ability, to say the least, as in the latter.

II. But, as theories, however specious, might be thought to mislead us, we come at once to what must be deemed decisive in the matter—the *practical* influence of Catholicity upon civil liberty. And, a mere glance at the different epochs of church history, in connexion with the corresponding phases of society, will suffice to show us, what that influence has been, how it has promoted civilization, and at least, indirectly, developed the democratic principle.

1. The church was so trammeled and oppressed by the Roman government, during the first three centuries of her existence, that her influence on society during that period could not be fully exercised, nor extensively felt. Still, though crushed and bleeding, she spoke with a voice, which raised up and comforted the poor and the persecuted, and softened down the tyranny, or struck terror into the bosom of the persecutor. In the second century, Tertullian could appeal to the immense number of Christians in every part of the empire, as an argument to prove the impotency of tyranny, and as a powerful inducement to stay the arm of persecution. The vast body of early Christians were from the lowest walks of life: these were exalted by the Christian profession; and there is no doubt that the social condition of this order in the fourth century, when Christianity finally gained the ascendancy, was vastly more elevated than it had been under the old Roman empire. Immense numbers of slaves had been emancipated, and the higher orders of society had already learned to look on the hitherto despised lower classes as their equals in Christ Jesus. In the fourth century, we find the church employing her newly acquired influence on civil society, for the mitigation of tyranny, and the vindication of the oppressed. At Milan, we behold an Ambrose refusing communion to the great Theodosius, who, in an evil hour, had ordered a massacre of his people in the streets of Thessalonica, without distinction of guilty and innocent. This stain of blood was washed out only by

a public penance such as the lowest member of the church would have been constrained to undergo for a similar offence. In the east we see a Chrysostom rebuking, with all his burning eloquence, the vices of an empress; and, though his life was the forfeit of his courage, his blood still cried aloud against vice in high places, and *the people* raised a monument to his memory! We say nothing of an Athanasius, of a Hilary, and of various Roman pontiffs, who during the fierce days of Arianism, had the courage to suffer for the faith, and to tell the truth to those emperors, who before their conversion to Christianity, had been worshipped as gods, but were now to be taught, that they were weak, erring men!

2. When the Roman empire fell, and the successive hordes of the heathen Northmen overran Europe, for more than two centuries spreading desolation in their course, the church alone saved the world from barbarism. Like the ark of old, she rode triumphant amid this second deluge of waters, bearing in her bosom the sacred seeds of civilization, which, when those dark waters should subside, she was again to scatter broadcast on the surface of the earth. Not only this, but she was to water them with her tears and her blood, was to cherish their growth and to gather the abundant fruit they would yield, "*for the healing of the nations.*" From the fifth to the tenth century, she successfully labored for the conversion of the Northmen, and during this period she had the consolation of seeing them enter, nation by nation, within her pale. Meantime, she sought by various means to soften their fierceness, to improve their legislation, and to diminish the evils of the feudal system, which they had brought into Europe. The bloody strifes which this system occasioned, were mitigated by the famous "Truce of God," which enacted, that out of reverence to the Lord's passion and resurrection, all hostilities should be suspended from the evening of Wednesday to the morning of the following Monday.* She gradually abolished the absurd and superstitious ordeals by fire and water, and substituted for them more rational forms of trial. She raised her voice against the cruel sacrifice of life in the tournament, by enacting a severe canon against such pageants.* To shield the oppressed a to protect the persecuted in those days bloody feuds, she established the privilege asylum, and declared, that whoever sought r fuge in the church of God, should be free fro the attacks of every enemy. In one wor she did all that she could do, to ameliorate t social condition; and if she did not succeed a cording to her wishes, it was not "*her fault*, but "*that of the times.*" Though, amidst t din of arms and the confusion of society, h voice was not always heard, yet it was gene ally respected. In fact, hers was the only au thority, that was generally reverenced durin that period; and if she had not interposed i no human power could have saved Europ from complete barbarism. By averting thi overwhelming evil, she made it *possible* fo Europe to be free: and this argument alon would prove, that all the subsequent advance ment of Europe in civilization and in libera government, is to be ascribed to *her* influence as to its source.

3. The influence of the church had alread done much towards mitigating, and graduall destroying that odious feature, common t every form of ancient pagan society—domesti slavery; by which the vast body of mankin had been held in bondage, to a few, who alon could claim the right of citizenship.† Sh now set about abolishing that form of slaver which had been introduced by the Northmen and was blended with the feudal system Under this system, the vast body of the people were called *serfs*, and could be bought an sold with the soil to which they were attached With this abject class, the church sympathized most deeply. Like her Divine Founder, she has ever viewed the poor as her favored children. But, in this as in every thing else, she proceeded slowly and cautiously, knowing that every great beneficial change, designed to affect whole masses of population, must be the work of time. Without violence—without any sudden shock to the social system—she effected her object. The previous legislation of the church having prepared the way, Pope Alexander III, proclaimed, in the name of the

* For a beautiful illustration of this, see Dr. Wiseman's Lectures on the Holy Week, delivered at Rome.

* See Can. xx of the third Lateran council, held A.D. 1179 under Alexander III.

† See a very able Lecture on this subject recently delivered at the Tabernacle in New York, by the Rt. Rev. Dr. Hughes, whose clear and logical mind has seldom produced a more luminous argument.

ird general council of Lateran, held in 1179: *That all Christians should be exempt from bondge.*"* From this date, *serfism* began to deine, and gradually disappeared altogether, herever the influence of the church could be lt. To prove that this influence *alone* abolhed *serfism*, many arguments might be aduced. Suffice it to allege the fact, that the nly Christian country where this institution ill remains—Russia—by her separation from e Catholic church, successfully resisted her fforts in this, as in every other respect.†

4. By her influence, the church had freed urope from domestic servitude; after having escued her from barbarism by the same influce she was destined to save her from a still ore appalling evil—the subversion of her inependence by a foreign religioso-political desotism. The followers of Mohammed, after aving overrun Asia and Africa, entered and ubdued Spain, in the year 711. In 732, their ictorious army had penetrated to the very eart of France, and, though in the famous attle of Tours fought in this year, Charles Martel, with his French army, discomfited em, yet their spirit of conquest was not roken by this overwhelming defeat. Recovring from its effects, they became masters of e Mediterranean sea in the tenth century, nd had already established a piratical colony n the south of France, and had twice ravaged Rome itself before the year 906.‡ They had ubdued Sicily, and the other more important slands in the Mediterranean—Spain was aleady in their possession—they threatened Constantinople in the east, and the whole outhern frontier of Europe was open to their ncursions. Europe, thus threatened with a oreign yoke, which already weighed heavily n the necks of half the world, was not in a ondition to repel invasion. Broken into ragments by the feudal system, and torn by etty wars—she could not hope to cope with he immense united host embattled against her nder the crescent. In this emergency, the church and the popes came to the rescue, and whoever will read history aright, must see that it is mainly to *their* influence, that Europe is indebted for her independence, and with it, for all her social advantages over other countries. That master stroke of policy, which, by means of the crusades, carried the war into the enemy's country, and for two centuries made Palestine the battle-ground of the world, kept off the threatened invasion, and preserved Constantinople, the great bulwark of Europe in the east, for centuries; and, while it gave the Mohammedans enough to do at home, allowed Europe time to breathe, and to prepare for the coming struggle. And yet, with all this preparation for the contest, she still proved almost unequal to it, after the Turks had taken Constantinople, in 1453. For more than two centuries after this event, not only the peace, but the very independence of Europe was threatened by the Turks. The popes were always at the head of the league for repelling Turkish invasion, and the glorious result of the famous sea-fight at Lepanto in 1571, which destroyed the Turkish fleet, and drove the Ottoman flag from the Mediterranean, is mainly to be ascribed to the exertions of the sainted Pope Pius V. As late as 1685, the Turkish army was under the walls of Vienna, and that city was saved only by the timely appearance of Sobieski and his thirty thousand brave Poles.

5. But the crusades did more than secure the independence of Europe. To them, more perhaps than to any other cause, are we to attribute the social improvement of mankind, and the rise of free institutions. They united Europe in one great cause—they impaired the feudal system, and consolidated government—they rid Europe of many a petty despot who was a firebrand in the heart of society—they elicited enterprise, stimulated commerce, fostered industry, and cherished mechanical skill, by opening a market in the east to the products of European industry. Many of our greatest inventions, and among them, that of gunpowder and the mariner's compass, date back to the period of the crusades. But what is more to our purpose, they raised the lower classes, and gave importance to the cities. The "free cities" of the middle ages—those first nurseries of free principles—owed their origin and their privileges to the startling events of the

* Even Voltaire, that implacable enemy of the popes, ays that this pontiff is entitled to the eternal gratitude of Europe. (Essai surles Mœurs, chap. lxxxiii. See the dmirable work of Count De Maistre, "Du Pape," ol. ii, p. 428, *et seq.*

† For a full and satisfactory account of the present noral, social and religious condition of Russia, see De Maistre, "Du Pape," vol. ii, where he enters into this ubject at length.

‡ See Muratori, "Annali di Italia," A. D. 906, &c. Also Hallam's Middle Ages, chap. i, p. 25.

crusades. At least this is true in regard to the free cities of Italy, which during these expeditions into Palestine, became the commercial carriers of Europe. The limits of this essay will allow but a rapid view of the free cities of the middle ages; and we will speak chiefly of those of Spain, Germany and Italy. Of those of France, M. Guizot, a Protestant, speaks at length, in his late singular lectures "on Civilization in Modern Europe."*

If we except those of Italy, the cities of Spain, were the first in Europe, which received charters of privileges. These they obtained from various Spanish monarchs, for military services rendered, or to be rendered the state, in the long contest with the Moors for national independence. As early as the year 1020, Alfonso V granted a charter of rights to the city of Leon. Sancho the Great and Alfonso VI, in the same century, extended similar privileges to many other cities. These charters, or *fueros*, allowed them to elect their own city council, judges or municipal officers, and to send deputies to the cortes of the kingdom. We read of many cities sending their deputies to the cortes in the year 1169. From the reign of Alfonso IX, in 1188, we have constant mention "*of a great number of deputies from each city.*"† In the cortes of Burgos, in 1315, there were present one hundred and ninety-two deputies from ninety different cities; and in those of Madrid in 1391, one hundred and twenty-six deputies attended from fifty cities.‡ The Spanish monarchs had *no right to levy taxes without the consent of the people duly represented in the cortes.*§ In granting a supply to Henry III, in 1393, the cortes required "that he should swear before one of the archbishops, not to take or demand any money, service or loan, or any thing else of the cities or towns, nor of individuals belonging to them, on any pretence of necessity, until the three estates of the kingdom should be duly summoned, "*and assembled in cortes, according to ancient usage.* And if any such *letters requiring money have been written, that they shall be obeyed but not complied with.** Mr. Hallam admits† that "the civil rights of rich and poor in (Spanish) courts of justice were as equal as in England."

The church exercised a great and even direct influence in bringing about this development of the democratic principle in Spain. The ecclesiastical councils, and especially those of Toledo, constituted the basis of all Spanish jurisprudence: and the old Spanish civil laws were published in the ecclesiastical collections.‡ The councils of Spain, as of many other countries of Europe, during the middle ages, were mixed assemblages of bishops, nobles, and deputies from cities; and they decided on temporal as well as on spiritual matters. This fact is a key to many of the difficulties connected with church history during that period. The fourth council of Toledo enacts, that "*on the death of a king the princes of the kingdom, together with the clergy, shall elect his successor by common consent.*"§ From all these facts, we gather, first that Spain, during the middle ages, was in possession of those great democratic principles: exemption from taxation without the consent of the people, free and full representation of their interests in her national cortes and an elective monarchy: and secondly, that the church was mainly instrumental in securing to her these advantages. Her liberties began to decline in the sixteenth century under Charles V and Philip II, and one great cause of the decline was the supposed necessity of strong measures of precaution against the civil tumults occasioned by the reformation in other countries of Europe. By the way, it *is* rather a singular fact, that civil liberty declined in every country of Europe in the sixteenth century.‖

In Germany, the cities of Worms and Cologne acquired political importance under

* M. Guizot belongs to that modern school of *philosophers*, called eclectics. In discussing history, he takes both sides of almost every question, and in many instances it would require a wizard, or a diplomatist like himself, to define his real position.

† In the old Spanish of that day, "*muchedumbre de embiados de cada cibdad.*"

‡ For the original authorities, see Hallam, Middle Ages, chap. iv, p. 200, *et seq.*

§ Ibid. p. 208—9.

* "Obedecidas, y non cumplidas." In refusing, the cortes still maintained that lofty style of deference for their sovereigns, which has ever marked the Spanish character.

† Ibid. p. 201.

‡ Ibid. p. 206. See also Guizot's Lectures, &c.

§ "Defuncto in pace principe primates totius regni unt cum sacerdotibus successorem regni communi consilio constituant." See Marina, Teoria de las Cortes, t. ii, p. 2, and id. Ensayo politico &c. chap. lxvi, and Hallam ibid. p. 206.

‖ See Guizot's Lectures, p. 300, *et seq.*

enry IV, A. D. 1076. His successor, Henry , granted enfranchisement to the artisans in rious other cities of the Germanic empire. ne citizens were classed according to their nployments.* Frederick I granted a charter the city of Spire in 1188, and various other ies began to elect their own municipal offi- rs and to have a voice in the diet of the em- re from this date. In the thirteenth century ey became more opulent, and more inde- ndent. The three orders of electors, princes, d deputies from cities, took their respective aces in the diet of Frankfort in 1344. The ovincial states of the Germanic empire had so their own privileges, and managed their rn local affairs. The great fundamental inciple of mediæval jurisprudence in Ger- any, was that "*no taxes were to be levied on e people without their own consent.*"†

In Italy, the free cities obtained importance ring the crusades, in the eleventh and elfth centuries. The popes were their pro- ctors; the emperors of Germany viewed their owing liberties with an evil eye. In a diet ld at Roncaglia in 1158, Frederick Barba- ssa endeavored to wrest from them their ivileges, and to subject them to the German ke. The cities rebelled, but they were soon duced to subjection by the armies of Fred- ick, who, to strike terror into the Italian ind, caused the city of Milan to be razed to e ground, in 1162. But he was disappointed his expectations. The principal cities of ombardy united in the famous "Lombard eague," in 1167, and swore that they would aintain their liberties, or be buried beneath e ruins of their cities. Pope Alexander III, as at the head of this league; and when the mous battle fought near Legnans, in 1176, cided in favor of the Italians, the pope was e principal negotiator on the part of Italy in e treaty of Venice in 1177, which secured to e Italian cities their liberties! The grateful ies built the city of Alexandria, in honor of eir great patron!‡

6. In the free cities of Italy, the democratic inciple was developed more fully than in ose of any other part of Europe. They became independent and regularly organized republics. Was it, that they were more immediately under the influence of the church, and of the popes? Certain it is, that the popes contributed much to their origin, and fostered their growth. Under *their* auspices, Venice, Genoa, Florence, Pisa, Sienna, Brescia, Bergamo and Milan became a bright galaxy of republics. And though their light was subsequently obscured by the clouds of faction, yet most of them continued to shine throughout the middle ages, and two of them, Genoa and Venice, lingered above the horizon, though with diminished lustre, almost until our own day.

7. The fierce and bloody factions of the Guelphs and Ghibellines contributed, perhaps more than any other cause, to mar the prosperity of Italy, during the period of which we are speaking. To them, chiefly, are we to ascribe the decline and downfall of many of the Italian republics. These factions originated in Germany, after the death of the Emperor Henry VI, in 1197. Two aspirants, Philip duke of Swabia, and Otto duke of Saxony and Bavaria, maintained a long and bloody contest for the imperial crown. The former belonged to the family of the Ghibellini; and the latter to that of Este-Guelphi. Both families were originally from Italy, where they were still numerous and influential.* The contest between them raged more fiercely, and for a much longer time in Italy, than in Germany. The greatest political misfortunes of Italy in fact, in every age, have arisen from her having been drawn into the vortex of German politics, and having become, against her will, the theatre of war for all Europe. These factions continued to disturb her for many centuries. The Guelphs advocated the independence of Italy; the Ghibellines sought to fasten on the neck of the Italians the imperial yoke of Germany. It was but a renewal of the old struggle, which had given rise to the Lombard league, and birth to the Italian republics. During all this protracted struggle, the popes were ever on the side of the Guelphs, and exerted all their influence to promote Italian liberty. Can any one blame them for so doing? What right had Germany to crush

* See Schmidt, Geschichte, tom. iii, p. 239, *et seq.* oted by Hallam, chap. iv, p. 238—9.
† See Hallam ibid.
‡ See Hallam's Middle Ages, chap. iii, p. 134—5. so Muratori, Dissert. 48, Antiq. Medii Ævi.

* See Muratori, Antiquit. &c., Dissert. 41, for a full account of these "diaboliche fazioni," as he calls them.

Italian liberty? Voltaire himself applauds them for their course,* and says that the destruction of Milan by Frederick Barbarossa would of itself "suffice to justify the popes for all they did."† We may remark in general that the popes during the middle ages, having been necessarily drawn by the circumstances of the times into European politics, used their influence, almost without an exception, for checking tyranny and maintaining the rights of the people! And the more we fathom the interesting history of that period, the more shall we become convinced of this great leading fact.

8. This is in nothing more apparent, than in their long struggle with the German emperors;‡ and in the exercise by them of what is called, the deposing power. We stop not to inquire whether the popes really had this power, the people and the princes themselves acknowledged that they had it. One thing is certain, every exercise of it was a blow aimed at tyranny, and struck for the rights of the people. In deposing a prince, the pope simply declared that he had broken his solemn engagement to his people, to govern them in accordance with justice, and that they were in consequence freed from all obligations to him, growing out of their oath of allegiance. The claim of the deposing power necessarily supposed the doctrine of a contract, express or implied, between the king and the people; the former binding himself to protect their rights, and to govern them justly, and the latter, *under this condition only,* pledging to him their allegiance. Every exercise of the power kept this doctrine fresh in the memory of the people, and thereby contributed greatly to the unfolding of the democratic principle. Had the popes labored to recall to a sense of duty many other despots of that period, the heart of every patriot would leap with joy. The circumstances which gave rise to this power having ceased nearly three hundred years since, the claim to it has been abandoned.

9. Of the old Catholic republics, two yet remain, standing monuments of the influence of Catholicity on free institutions. The one is imbosomed in the Pyrennees of Catholi Spain, and the other is perched on the Appe nines of Catholic Italy. The very names o Andorra and San Marino are enough to refut the assertion, that Catholicity is opposed t republican governments. Both of these littl republics owed their origin *directly* to the Ca tholic religion. That of Andorra was founde by a Catholic bishop,* and that of San Marino by a Catholic monk, whose name it bears.† The bishops of Urgel have been, and are still the protectors of the former; and the Roma pontiffs of the latter.‡ Andorra has continue

* Essai sur les Mœurs, Tom. i, chap. xxxvii and xlv, Tom. ii, chap. xlvii.

† Ibid. Tom. ii, chap. lxi.—

‡ The Germanic empire was styled the *Holy Roman empire.* Voltaire (ibid.) with his usual caustic wit, and with *unusual* truth, remarks that this was a complete misnomer—"*it was neither Holy, nor Roman, nor empire.*"

* A little after the beginning of the ninth century Louis Le Debonnaire, the successor of Charlemagne ceded the territory of Andorra to the bishops of Urgel These exercised a very mild feudal sovereignty ove the republic for many centuries; but the real authority was by them permitted to be exercised by two Syndics or governors, elected by a council of twenty-four mem bers, who were themselves chosen by the people o the six principal towns of the republic. The bisho of Urgel exercises now only a spiritual jurisdictio over Andorra; even the loose authority growing ou of the feudal system, having ceased with the last rem nant of that system in Europe, more than fifty year since.—See *Malte Brun's Geography.*

† Towards the close of the third century, the empero Diocletian determined to rebuild the city of *Ariminum* or Rimini, which had fallen to ruins. For this pur pose, he invited from Dalmatia, his native country, number of mechanics and architects. His invitatio was accepted, and, in the language of the historian o Rimini, (*Clementini Raccolto Historico, infra cit.* "*venne ad Ariminum un gran numero di architetti scalpellini, o, diciamo tagliapietri, e muratori, e co essi, un' infinita d' operai Schiavoni.*" There cam to Ariminum a great number of architects, stonecutter and masons, and with these an infinite number o Schlavonian workmen." Among these was one Ma rinus, a man of excellent character and a fervent Chris tian. Rimini was soon restored to more than its ancien glory. But in 303, Diocletian's partiality for this cit was turned into hatred, on account of the vast numbe of Christians who lived within its walls. In the blood persecution which he raised against the church, th streets of Rimini "*flowed with rivers of Catholic blood not to earth but to heaven*" (Clementini *infra cit.* Marinus, with the miserable remnant of the slaughtere Christians, fled to the neighboring heights of Mont Titano, where he gave himself up to prayer and pen ance. His reputation for wisdom and sanctity, as wel as similar persecutions, brought great numbers of hi countrymen, and of Italians to his place of retreat, an thus was laid the foundation of the republic of San Ma rino, named after its founder, who also gave his nam to Monte Titano. Marinus attended a council held a Rimini early in the fourth century; he is styled in it acts, *Diaconus* or deacon. He died in a good old age towards the close of that century, and his body wa buried on the mountain, and miracles were said to hav been wrought at his tomb. His ashes are now pre served in the church of San Marino, the principal on of the republic, where there is over the high altar, statue of the saint, holding in its hand the figure of mountain crowned with three towers—the coat of arm of the republic. (See Clementini; also Matteo Vall *infra.*)

‡ For a full account of the republic of San Marino see "Dell. Origine e governo della republica di Sa Marino, di Matteo Valli, secretario e cittadino di ess republica." Padova, 1633. Also "Clementini Rac colto istirico della fondazione di Rimini," 2 vols. 4to

exist, with few political vicissitudes, for ore than a thousand years, while San Ma-no dates back her history more than fifteen undred years, and is therefore not only the ldest republic in the world, but perhaps the ldest government in Europe. The former, a territory of two hundred English square iles, has a population of fifteen thousand; hile the latter, with half the population, has territory of only twenty-one square miles. oth of them are governed by officers of their wn choice, and the government of San Marino particular, is conducted on the most radi-ally democratic principles.

The legislative body consists of the Council f Sixty, one half of whom at least are, by w, to be chosen from the plebeian order; nd of the arrengo, or general assembly, ummoned in extraordinary circumstances, in hich all the families of the republic are to e represented. The executive is lodged in wo *capitanei reggenti*, or governors, chosen very six months, and holding jurisdiction, ne in the city of San Marino, and the other the country—so jealous are these old repub-cans of placing power in the hands of one an! The judiciary department is managed y a commissary, who is required by law to e a foreigner—a native of some other part of taly—in order that, in the discharge of his ffice, he may be biassed by no undue preju-ices resulting from family connexions.* When Addison visited the republic in 1700, e "scarcely met with any in the place who ad not a tincture of learning."† He also saw the collection of the laws of the republic, published in Latin, in one volume folio, under the title: "Statuta illustrissimæ reipublicæ Sancti Marini."

When Napoleon, at the head of his victorious French troops, was in the neighborhood of San Marino, in 1797, he paused and sent a congratulatory deputation to the republic, "which expressed the reverence felt by her young sister, France, for so ancient and free a commonwealth, and offered, besides an increase of territory, a present of four pieces of artillery." The present was gratefully accepted, but the other tempting offer was wisely declined!

9. The monastic institute, as we have seen, laid the foundations of the republic of San Marino in the fourth century—it subsequently did more for civil liberty, by furnishing the best models for free institutions. In the beginning of the thirteenth century, arose the two religious orders of St. Francis and St. Dominic, furnishing the church, as a late eloquent writer* has well said, with its two greatest arms of defence, *poverty* and *eloquence*. The forms of government which these men established for their respective orders, contained many elements of democracy. The general of the Franciscans was elected for four years, and that of the Dominicans for six years.† The subordinate officers were also elected for a certain term of years; and in each society rules were made to prevent the too frequent election of the same individual. The monks were ever the friends of the lower classes, and did much to elevate their condition in society. Born themselves in general among the poor, and having made a vow of poverty, their sympathies were with the poor. Mingling constantly with the people, and entering into all their wants, their word and example exercised a most humanising influence on the rude state of society during the middle ages.

10. If any doubt remained as to the favorable influence of Catholicity on civil liberty, that doubt would be dispelled by the express teaching of theologians, speaking in accordance with the principles and the spirit of the church. Not to extend this paper too much, we will confine ourselves to the authority of the great

imini, 1617. When Cardinal Alberoni, about a cen-ry ago, sought to reduce this little republic under e temporal sovereignty of the pope, the pontiff dis-pproved of his design, and restored to the republic s ancient privileges.

* An anecdote current in Italy will serve to show ow justice is administered at San Marino. A mer-nant of Venice visited the republic to collect a debt om one of its citizens, who had delayed or declined ayment. He was conducted to the chief justice, hom he found in a large vat treading out grapes for ine, with his naked feet. He stated his case, with-ut much hope of receiving payment. The justice im-ediately summoned the delinquent debtor, who ac-nowledged the debt, but pleaded inability. The in-ignant judge however immediately decreed that his ouse should be sold to meet the demand. To prevent is, the citizen soon produced the amount of the debt, nd the Venitian returned home well satisfied with his ourney. Having afterwards witnessed the delays nd chicanery of the Venitian courts, he exclaimed: Vale piu un pistad' uva di San Marino, che dieci arruchoni di Venetia!" "One grape-treader of San Marino is worth more than ten big-wigs (judges) of Venice!"

† See Addison's "Letters from Italy."

*La Cordaire, "Apology for the Order of St. Dominic."

† This at least is the rule at present in the Dominican order; originally it was different.

St. Thomas Aquinas, who, as a theologian, has perhaps had greater weight in the Catholic church than any other man. His testimony may also show us what were the general sentiments of the schoolmen in the thirteenth century, when he wrote. Speaking of the origin of civil power and the objects of law, he lays down these principles: "the law strictly speaking is directed primarily and principally to the common good: and to decree any thing for the common benefit, *belongs either to the whole body of the people, or to some one acting in their place.*"* He thus gives his opinion as to the best form of government: "wherefore the choice of rulers in any state or kingdom is best when one is *chosen for his merit to preside over all,* and under him are other rulers *chosen for their merit, and the government belongs to all, because the rulers may be chosen from any class of society, and the choice is made by all.*"† One would think that he is hearing a democrat of the modern stamp, and yet it is a monk of the dark ages! Many other testimonies of similar import might be cited, if our limits permitted.

11. With these principles generally received, and with the other influences noticed above acting on society, we cannot wonder at the rapid development of the democratic principle in the thirteenth and following centuries. Were the Catholic bishops and barons, who wrested *Magna Charta* from the hands of the tyrant John, on the famous plain of Runnymede in 1215, enemies of civil liberty? And yet, that great charter of English rights, which secured trial by jury, fixed courts, taxation only with the consent of the people, and *habeas corpus,* contained no new provisions; it was but the revival of a charter one hundred and fifty years older, granted by Edward the confessor, and discovered in the archives of London, by that great champion of English liberty, Cardinal Stephen Langthon, archbishop of Canterbury.‡

12. Was the Catholic hero, William Wallace, who, defeated at Buscenneth, fell a martyr to Scotch liberty in 1305, an enemy of free principles? Was Robert Bruce, who won the independence of his country on the field of Bannockburn, in 1314, an enemy o liberty? Were the Hungarians, and Poles and Spaniards, and French, who fought fo centuries the battles of European independenc against the Saracens and Turks, enemies o freedom? Were the brave knights of S John, who so heroically devoted themselve for the liberty of Europe at Rhodes and a Malta, enemies of free principles?

13. Who will stigmatize as lovers of despotism the brave heroes, William Tell, Fürst Werner, and Melchtal, who, at the head o four or five hundred Swiss, fought the battl of Morgarten, in 1307, and drove back an invading army of twenty thousand Austrians And yet these brave men, who laid the foundation of the Swiss republics, were all Roman Catholics, and in asserting free principles, did no act in opposition to their principles as Catholics

14. And still, in the face of all these facts and of many others which our narrow limit oblige us to omit, we are to be told that Catholicity is the friend of despotism and th sworn enemy of republican government! An that, forsooth, all our free institutions are t be ascribed to the Protestant reformation! I this be so, is it not a *little* strange that wherever Protestantism appeared in Europe, and especially wherever it gained the ascendancy the democratic principle was weakened, and the arm of monarchy strengthened? Yet this fact is incontestable. Where now are the liberties of Germany, established by her people and recognized by her emperors and princes in the middle ages? What has become of the great democratic principle so generally received during that period, "that the people are not to be taxed without their own consent?" What has become of the representative system by which each city and province of the empire had a voice in the general diet! These have all vanished. The fate of Germany is now decided, not by the voice of her *once* free people, but by the swords and bayonets of her immense standing armies! These constitute the *ultima ratio* assigned by her emperors and kings for any laws they may choose to enact! And it must be confessed that this *reason,* if not altogether satisfactory, is at least conclusive. Where are now the free cities of Germany, once so famous? Alas! they have dwindled down to two or three, and these shorn of half their honors!

* Summa Theologiæ 1. 2. 1 Quæst. Art. iii, Resp.
† Ibid. Quæst. cv. art. 1.
‡ See Hurter's (Protestant) "Life of Innocent III," &c., vol. ii, p. 686.

And whence this great change in her social ondition? Our vision must be very dull ineed, not to perceive that it occurred in the ixteenth century, and that the revolution *alled* the reformation *caused* it in some counries and *occasioned* it in others. The political xcitement, and the bloody wars to which that evolution gave rise, afforded an excellent opportunity to the German princes to grasp at bsolute power. Amidst the agitations of ociety they seized on the golden prize thus offered to their ambition, and bore it off triumphantly! And did the Protestants of Germany resist these pretensions? On the conrary they favored them. Though they were clamoring for liberty, and struggling for emancipation from what they were pleased to call a religious despotism, yet they tamely yielded their political rights to the first despot who espoused their cause, and offered to protect them in their religious innovations! They gave themselves up, body and soul,—bound hand and foot,—to a *real*, in order to escape an *imaginary* despotism! We confidently appeal to the whole history of that period, to show that this is no exaggeration, and that the picture is not too highly colored. M. Guizot, a Protestant, and a historian of great weight, expressly asserts "*that the emancipation of the human mind* (by the reformation, forsooth!) *and absolute monarchy triumphed simultaneously throughout Europe.*"* And if he had not admitted it, standing monuments would fully attest the fact. Every Protestant kingdom on the continent of Europe has been since the reformation, and is still an absolute despotism! Every one of them has an established religion, and recognizes in the king absolute power, civil and ecclesiastical! Many of them, as Prussia, for example, are military despotisms, in which every citizen is bound to military service!

The Protestant reformation is *directly* responsible for all this; for it certainly *caused* these changes wherever it gained the ascendency. It indirectly occasioned political changes of a similar character in most other countries of Europe. To preserve themselves from the social disturbances which the reformation had caused wherever it had made its appearance, Catholic princes adopted rigid precautionary measures, and their subjects, under the excitement of the times, willingly resigning a portion of their liberties in order to enable their princes to ward off the threatened evil, the Catholic governments of Europe became, many of them, absolute monarchies. These influences contributed much to produce the effects just named in the Catholic governments of Germany, France, Spain, and Portugal.

In England the reformation crushed the liberties of the people transmitted to them by their Catholic ancestors, and embodied in the Catholic *Magna Charta*. The tyrant Henry VIII trampled with impunity on almost every privilege secured by that instrument. Royal prerogative swallowed up every other element of government, both civil and religious. The king was every thing—supreme in church and state; the parliament and the people were nothing—a mere cypher. And this state of things continued, with the brief and troubled interval of Cromwell, or of the *soi disant* "commonwealth" excepted, until the revolution in 1688, a period of one hundred and fifty years! And what did the revolution effect? It did no more than restore to England the provisions of her Catholic *Magna Charta*, which instrument, during the three hundred years preceding the reformation, had been renewed and extended at least thirty times!* The *glorious* revolution indeed! It did no more than repair the ravages committed by Protestantism on the British constitution during the previous hundred and fifty years, and to restore that constitution to its ancient Catholic integrity. It did not even do this to the fullest extent; for it refused to grant protection, and the most unalienable civil privileges to the Catholic body, to whom the British were indebted for the *Magna Charta*, and their glorious constitution! Nor was this body emancipated from political slavery until 1829, one hundred and forty-one years later; and then the act was passed with a bad grace, nor was it full in its measure of justice, the tithe system and other intolerable evils still remaining unrepealed!

* Lectures on Civilization in Modern Europe, p. 300, *et seq.* Though he admits this fact, yet he labors strangely enough to show that Protestantism emancipated the human mind and originated free institutions! So much for *modern* eclecticism!

* See a very able series of articles in the *Dublin Review* under the title of "Arbitrary Power, Popery, Protestantism," republished in a duodecimo volume by Mr. Fithian, where this and many other similar facts are proved by incontestable evidence. *Dublin Review, Nos.* xv, xviii, xix.

15. We might bring the subject home to our own times and country, and show that the Catholics of the colony of Maryland, were the first to proclaim (A. D. 1649) universal liberty, civil and religious, in North America;* that in the war for independence with Protestant England, Catholic France and Spain came to our assistance; that Irish and American Catholics fought side by side with their Protestant fellow-citizens in that eventful war;† that the Pennsylvania line which bled so freely at Camden with the Catholic Baron De Kalb, while Gates and his Protestant militia were consulting their safety by flight, was composed chiefly of Irish Catholic volunteers; that there was no Catholic traitor during our revolution; that the one who perilled most in signing the Declaration of Independence, and who was the last survivor of that band of patriots, was the illustrious Catholic, Charles Carroll of Carrolton; that half the generals and officers of our revolution,—Lafayette, Pulaski, Count de Grasse, Rochambeau, De Kalb, Kosciusko, and many others, were Roman Catholics,—and that the first commodore appointed by Washington to form our infant navy was the Irish Catholic, Barry. These facts, which are but a few of those which might be adduced, prove conclusively that Catholicity is still what she was in the middle ages, the friend of free institutions.*

To conclude: Can it be that Catholicity, which saved Europe from barbarism and a foreign Mahommedan despotism—which in every age has been the advocate of free principles, and the mother of heroes and of republics—which originated *Magna Charta* and laid the foundation of liberty in every country in Europe—and which in our own day and country has evinced a similar spirit—can it be that *she* is the enemy of free principles? We must blot out the facts of history before we can come to any such conclusion! If history is at all to be relied on, we *must* conclude that her *influence* has ever been favorable to *Civil Liberty*. M. J. S.

* See Bancroft (Protestant), History of the United States, vol. i, Colony of Maryland.

† See a letter of Gen. Washington to Charles Carroll of Carrolton and Bishop Carroll, written in March, 1790, in which he bears honorable evidence to this fact, adducing it as a reason why Catholics in this country should have equal rights with their Protestant fellow-citizens.

* De Tocqueville, a good judge in such matters, says "*that the Catholics constitute the most democratic class of citizens in the United States.*" And to account for this fact, he enters into a course of philosophic reasoning to show that it is a necessary result of Catholic principles. *Democracy in America*, p. 281. N. York edition, 1838.

INTELLIGENCE.

FOREIGN.

Association for the propagation of the faith.—We are happy to place before our readers an historical outline of this association, which will be equally interesting as an evidence of what a truly Catholic spirit—a spirit of union and universality, is capable of effecting, and as an encouragement to the efforts of those religious and charitable associations in our own country, whose objects necessarily demand a combination of energy, in order to be usefully and satisfactorily realized. Wherever the genius of Catholicity presides, success will infallibly be witnessed, because the spirit which it awakens, leads at once to the concentrated action of human resources, and to that humble reliance upon the power of God, which refuses nothing to the prayer that asks only in the name of Christ, and for the salvation of those countless souls whom he has redeemed by his precious blood. Hence we cannot wonder in contemplating the stupendous results of the association above mentioned, which annually dispenses among the different missions nearly $600 000; for we behold in it only an illustration of the spirit which the Catholic church inculcates, and which is the proper appendage of that unitive character which has been stamped upon her faith and government. Where this spirit is at work, the most gigantic ends are accomplished; it looks not to the difficulties that will present themselves, because every thing is possible with God: it does not confine its views within the narrow sphere of particular times or places, because a true charity embraces the whole world: it does not pause to deliberate upon the expediency of contributing to a good undertaking, because the general advantage forbids hesitancy; in short, it does not enter upon

jects of a religious or beneficent character, only en they are the forced offspring of individual l selfish views, because its fundamental principle hat of the gospel, self-denial; the submission the few to the majority, the renunciation of self the welfare of all. Let us understand this doc- ne a little more fully; let us remember more actically "of what spirit we are," and the flou- hing institutions which are witnessed amongst will rise to a still higher degree of usefulness, ile the meagre and almost abortive plans that ve been set on foot, for religious and benevolent rposes, will become productive of some real, vi- le, and tangible good.

Report for the year 1842.

"The Association for the Propagation of the ith, for a long time confined within a narrow cle, where the recollection of its history was sily preserved, now reckons throughout the en- e world thousands of brethren who have subse- ently joined it, and who know not on what an mble attempt their united efforts have bestowed me degree of grandeur. Our family traditions long to them also: they ought to know them. hey will derive from them wherewith to reani- ate their love for the institution of which they all have learned the obscure and blessed origin. e have, therefore, judged it opportune to give a ort account of the foundation of the Society; and, nothing important takes place here below with- it long preceding preparation, it has appeared to necessary to state, briefly, what was previously one for the temporal assistance of the missions.

"In the middle ages Europe arose in arms at the oice of the supreme pontiffs, to carry the cross to fidel countries. Afterwards, when the modern scoveries opened the way to both Indies, Chris- anity passed thither with the fleets of Portugal nd Spain. These two crowns consecrated their onquests by engaging themselves in a solemn eaty to extend the dominion of the faith. They unded bishoprics that became the source of light. Vhatever may have been the misconduct of the rst adventurers, the evangelical preaching fulfilled s mission; and millions of natives in South Ame- ica, and of the Philippine Islands, reduced to a ocial state, still show the powerful impression nade by the Spanish genius upon the world. On he other hand, the French colonies of Canada and ouisiana had, as it were, at their head, those mis- ionaries that penetrated courageously into the valley f the Mississippi, into the virgin forests, and along he great lakes, to carry the word of the Great Spirit to the savage tribes, and often to meet mar- yrdom from their arrows or upon burning piles. At that time, also, France sent missionaries to the xtremity of Asia, and founded at Constantinople, at Smyrna, and in the Islands of the Archipelago, the hospitals of the Capuchins, which are now under the care of Italian religious. Several princes sup- ported with their alms and enriched by their pre- sents the Latin churches of the Holy Land, and, in particular, the monastery of the Holy Sepulchre, the last guard left upon the ground conquered by the crusades.

"It was, however, to be desired, that a time should come, when the co-operation of the faithful would no longer be merely exercised through the favor of the powerful of the world, but through the charity of all; and that the least and the poorest might participate in the honor of evangelising those far-distant empires, of which they knew not the name. The Propagation of the Faith Society, in shooting its roots deeper into the bosom of the Christian community, found there increased nour- ishment and support; because the more it should be marked by this universal character, which is the character itself of the church, the more would it also borrow of it divine strength.

"The idea is ancient. It goes back by a remark- able origin to the very epoch in which the new era of the missions commences. In 1504, twelve years after the discovery of America, a young islander of Australasia was brought to France by the navi- gator Gonneville; he there received a Christian education, and forgot his native country. A great grandson of this man, the Abbé Paulmeyer, canon of the cathedral of Bayeux, being moved with an ardent zeal for the salvation of the race whence he had sprung, addressed, in 1663, to Pope Alexander VII, a *Memorial concerning the establishment of a mission in the third World, otherwise called the Austral Land.* In this memorial, he examined the difficulties and the means of the undertaking, and endeavored to provide for them by an association of which he laid down the plan. He formed it after the model of the Indian companies, that is, he asked for the unrestricted co-operation of all, even of the humblest artisans and the maid servants; that, under the direction of a small number of ex- perienced persons, they would contribute from their means to this glorious work. He expressed, in fine, the hope that it would please God to permit, under the benediction of the holy and apostolic see, and with the approbation of the higher powers, the founding of a society for the propagation of the faith, which is the most excellent of all good works.

"This good man died without seeing his most cherished wish accomplished, and leaving it in the hands of God, where nothing is lost. It is often after the death of the just that their good inspira- tions are diffused, like a sweet odor, from their tombs. One might say, that in this instance there was something similar. In an age after, an asso- ciation of prayers and good works was established for the salvation of infidels. It is allowable to

believe that the reading of the *Edifying Letters*, (*Lettres édifiantes*,) contributed to direct the public piety towards the missions, by rendering their admirable history popular. But it required also that the last tempests of the eighteenth century had passed over France, to render fruitful the seed that had been deposited in the public mind. It was to blossom again in the heart of a city where the religious restoration was the most decided and striking. The day on which the sovereign pontiff, Pius VII, blessed the city of Lyons from the hill of Fourviéres, it seems that from his extended hands there descended the grace that was to produce the Association for the Propagation of the Faith.

"The commencement of the society was obscure and insignificant: such is the destiny of the institutions of Christianity. God often prepares for them every thing himself, so that no one can be called their author, and that there may not be attached to them a human name. He conceals and divides their source, like that of the great rivers, of which no person can say from what stream they arise. Two cries of distress, coming from the east and the west, and heard in a provincial city, inspired two pious women with the design which, now happily realized, already sustains, with an effective assistance, the missions of the old and new world.

"In the year 1815, Dr. Dubourg, Bishop of New Orleans, in returning from Rome, where he had been consecrated, stopped for some time at Lyons. Absorbed in the consideration of the poverty of his diocess, for which he had to supply every thing, he recommended it warmly to the charity of the Lyonese. He spoke particularly on the subject of his wishes to a Christian widow, whom he had formerly known in the United States, and he communicated to her the idea of founding, for the spiritual wants of Louisiana, a society of alms, proposing to fix the annual subscription at one franc. The benevolent widow entered into the views of the bishop: she communicated them to a few persons. But numerous difficulties were opposed to her. She was obliged to await the hour appointed by Heaven, and to be satisfied with collecting some trifling relief for those American congregations which her maternal solicitude had adopted.

"About the same time, that is, in 1816, the directors of the Seminary of Foreign Missions, re-established a year previously in their house in Paris, endeavored to revive the union of prayers founded in the preceding century for the salvation of the infidels. They obtained for this purpose indulgences from the holy see, and published a statement of the wants of their churches. These attempts began to prepare the minds of the faithful. Three years afterwards, a young woman of Lyons, whose life, spent in good works, reminds one of the Christian virgins of the first ages, received from her brother, a student in the college of St. Sulpice a letter full of the most painful emotion. He represented in it the complete destitution of the house of the foreign missions, and proposed to render it resources certain by the establishment of a charitable society. The religious woman received favorably this inspiration; and, in the course of 1820 she established an association of alms, at the rate of one half-penny a week in favor of the college of the missions. The society commenced amongst those pious workwomen, who honor by their hidden virtues, as they sustain by their labor, the rich and staple manufacture of the Lyonese. During the last six months of the latter year, the foundress supported alone the whole weight of her laborious undertaking. There was as yet neither general prayer, nor feast day, nor periodical publication. The members soon amounted to about one thousand, a considerable number, certainly, but which did not appear likely to increase, on account of the small circle within which the influence of the first propagators prevailed. The united offerings were transmitted as a pious token from the church of Lyons to that ancient Asia whence it had received the faith. The sum remitted was two thousand francs. We take pleasure in reckoning the first drops of this dew, that was one day to diffuse itself more abundantly over a boundless field.

"The correspondents of Dr. Dubourg, witnessing these efforts, had not, however, abandoned the hope of founding something similar for the diocess of New Orleans, when they were visited, in the commencement of 1822, by a vicar general of that bishopric. His presence increased the fervent zeal of the benefactors of Louisiana. But an objection had been often repeated, namely, that a society for the missions could not be firmly established but by making it Catholic, that is, succoring the apostleship throughout the world. This opinion prevailed: a meeting was called; twelve persons who were invited attended it. It was opened by the invocation of the Holy Spirit. A priest spoke first; and, after a short statement of the progress and sufferings of religion in North America, he proposed the establishment of a great association in favor of the Catholic missions of the new and old world. The meeting adopted unanimously this proposal, and, without separating, appointed a president and a committee of three members to draw up a plan of organization. It was on this occasion, by the adoption of the principle of universality which distinguishes the new undertaking from preceding attempts; it was on this day that the Society for the Propagation of the Faith was founded.

"By a design of Providence, which seems from that moment to have assumed the government of the association, to guide it without the concurrence of

en, it happened that this first meeting was held, ithout any previous intention, on a Friday, the 3d f May, the Feast of the Finding of the Cross. It as only some time after, when the day of the undation was appointed for one of the annual so- emnities of the society, that it was perceived that e day of one of our future anniversaries was that onsecrated to the veneration of the redeeming oss, whose conquests our humble tributes were esigned to extend. The approbation of the ec- lesiastical authority was solicited, without which othing new, even to work good, ought to be intro- uced into the Christian community. This appro- ation was immediately granted, and came to con- ecrate the labors of the founders. The receipts f the first month were 520 francs 10 centimes, £20 1s. 1d.) for the diocess: for the first year, ey amounted to 15,272 francs 15 centimes (£602 s. 9½d.)

"But the idea of the association could not be onfined within the limits of a province. A few ays after the first meeting, one of the members of e central council of Lyons proceeded to appeal the ever ardent charity of the cities of the south. Diocesan committees were formed at Avignon, Aix, Marseilles, Nismes, Montpellier, and Grenoble. The most eminent of the clergy took part with the ost religious of the laity, and the confident acti- ity of so many respected persons, seemed to give opes of something great. Very soon after one of he founders repaired to Paris: by his exertions nother central council was founded in that city, nd thenceforward the association embraced the vhole kingdom.

"The following year a person was sent from the ouncil of Lyons to the sovereign pontiff, Pius VII, of blessed memory, and he obtained the in- lulgences which enrich for ever the association. From that moment, encouraging recommendations roceeded from all the episcopal pulpits of France; hese were followed by others from the prelates of he neighboring countries. Shortly after Belgium nd Switzerland, the several states of Germany and taly, Great Britain, Spain and Portugal, came suc- essively to take part in the crusade of charity. Nearly three hundred bishops have raised their oice in its favor; and, finally, his Holiness Pope Gregory XVI, now gloriously reigning, by vouch- afing to recommend it, in his Encyclical Letter of 1840, to all the churches, has placed it in the rank of the common institutions of Christianity.

"Thus a small number of meetings were suffi- cient to lay down without difficulty, and, as it were, without discussion, the principles of an association which was to embrace in its operations the whole world. In the facility of this organization, which has never failed to provide for its own development, is discovered the action of the Eternal Wisdom, whose means are always simple amongst the infi- nite variety of its works. The same Divine Wis- dom has been pleased to show itself in a still more striking manner, in declaring itself by the mouth of the church. A mysterious force has been given to us; the sources of grace have been opened, and the blood of the Saviour has descended upon our poor offerings, together with the benedictions of the pontiffs, with the Holy Sacrifice offered wherever an altar is raised, and the prayers of the martyrs, who die not without remembering their benefactors. Behold the providential character of the work, and the share which God has taken in it: see that which he has left us. At first it was only the pious wishes of two humble Christian women; but these two servants of the Lord were made the advocates of the wants of two parts of the world. What is there more efficacious than such faith and such hope? And yet they would have been insufficient without the charity that united the two objects and interests which they represented, and which induced both to give them up mutually in order to take part in the solicitude for the general good. The contact of these two sparks lighted the fire. The society thus had birth—it grew up in the same way: by its newness and its power, and the condition of its future progress. It subsists only by the forgetting of personal predilections and national sensibilities, by unity and Catholicity in the distribution of the succors and in the origin of its resources.

"It will not have been useless to have recorded these traditions if they serve to spread and perpe- tuate the spirit of the association. They will have another kind of utility in humbling us in presence of the recollection of the Divine favor. The graces that are received impose an obligation. It is not with impunity that so many august suffrages have, for twenty-one years, encouraged this charitable undertaking. These signs warn us not to fail in complying with the Divine Will, which has chosen us as instruments. Besides, after the expectation excited amongst the far distant Christian congrega- tions by so many apostolical bulls, pastoral ad- dresses, and promises, the want of promptness in giving our assistance would be a sort of infidelity. The benefits which have been granted also bind us, and the trifling aid afforded during so many years, if it were now to be withdrawn, would only serve to publish our weakness, and throw our brethren into affliction by leaving to them the shame of sus- pending what they have commenced on the faith of our support. Seeing their unfinished churches falling in ruins, their widows and orphans begging their bread, the infidel would then contemptuously ask, 'Where is now the God of the Christians?' Far be it from us to abandon to their own strength any of our early missions. The association often perceives their wants increase. It might be said

that they are young families whose education becomes more expensive, but also more consoling, according as they grow up.

"On the other hand, the new missions are multiplying. In 1842, twelve diocesses, or vicariates-apostolic, were added to the number of Christian congregations that fill our columns of disbursements. This year our charges increase with the hopes of religion. The American tribes, driven back beyond the Rocky Mountains, upon the borders of the Pacific Ocean, call for the priests, of whom their fathers have preserved the recollection. Laborers are wanted to gather the ripening harvest. We shall immediately have four bishops, and more than sixty missionaries in the islands of Oceanica, upon those shores where, but lately, the navigator saw smoke the horrible feasts of the cannibals. A vicar-apostolic and twelve priests are about proceeding to the coast of Guinea, to announce amongst the blacks of central Africa the God of whom they are the children.* China no longer glories in her independence behind her great wall: she opens five of her ports to the commerce of Europe. Heresy is accumulating in London and Calcutta its pompous preparations, to proceed to exercise a cautious propagandism within reach of the cannon of vessels of war; but it cannot sink the foundations of its temples, without meeting the bodies of our martyrs. The church has taken possession of this blood-dyed soil, by the six feet of earth that China was obliged to bestow on each of her dead. Shall we then do nothing to retain these conquests? Numerous missionaries are ready to depart: they are only in want of the provision of alms. More considerable means would allow of the extending of a work long since undertaken by the apostles of those distant countries. We mean to speak of the many thousands of children exposed to the dogs and thrown into the rivers, and whom we might rescue, in order to baptize them and rear them, at the same time that a great number would go to recruit the ranks of the angels, and to people heaven.

"It seems that the *impetuous wind* which was felt in the cœnaculum on the day of Pentecost, begins again to blow over the Christian world. Vocations are becoming more numerous. The priesthood and the religious orders feel an irresistible impulse towards those heroic combats which astonish the delicacy and cowardice of our days. How long shall it be more easy to find men disposed to go in search of souls to the extremities of the earth, than the pence necessary to pay their passage upon the deck of a ship, or for their bread under a tent? In the midst of the movements that agitate minds and empires, that approximate distances, and re-establish, as it were, all the communications of the human family, one may believe that a merciful design of Providence is developed for the conversion of the world. Shall the salvation of infidels be retarded by the indifference of Christians? It should, however, be recollected that the cause in question is ever our own, and that the struggle between idolatry and Christianity is not ended. Paganism has never entirely disappeared from amongst us, neither from opinions nor from manners; and who knows but that the victories of faith in the east might bring back a more glorious reign to our ancient Europe, where it seemed to grow weak. Let us consider this, and if at any time we were tempted to repose in the selfish enjoyment of the benefits of Catholic civilization, let us recollect those countless multitudes who as yet know not the redemption of our Lord Jesus Christ."

The receipts of the association for the year 1842 amounted to 3,233,486 fr. 16 c. which are upwards of $600,000. The missions of the U. States received of this sum $126,000. The whole sum distributed throughout the world, is about $550,000. The expenses of the administration, which include those incurred not only in France, but in other countries are composed of the salaries of persons employed, postage of letters in the correspondence which is kept up, as well with the various diocesses of Europe, as with the missions of the whole world, rent, stationery," &c., and amount to about $6,500. The society publishes, every two months, a pamphlet containing intelligence of the different missions consisting principally of letters from clergymen who are stationed in those various points. These pamphlets are called *Annals of the Association*, &c. and the printing of them amounts annually to $45,000. "One hundred and fifty thousand copies of the Annals are now printed: namely, 77,000 French; 21,000 German; 15,000 English; 2,000 Spanish, for South America; 3,500 Flemish; 28,000 Italian; 2,000 Portuguese; and 1,500 Dutch; this number, published six times a year, gives a total of nine hundred thousand copies. The number published in the course of the last year has been somewhat less, on the average, than this: but there must be added, besides, the printing of the Glance, Prospectus, collectors' sheet, &c., in all languages, as well as the reprinting of several of the old numbers. In the expenses of publication must be also included paper, printing, stitching of the numbers, editing, translating into foreign languages," &c.

Italy.—A correspondent of the Boston Pilot thus writes from Florence.—"The following conversation with an American artist, will serve to illustrate the prejudice of our countrymen against the Catholic faith, and will explain the remarkable fact that a residence in Catholic countries does not always remove it. Here (vestibule of the church of the

* Since the report was written, Dr. Barron, with several missionaries, has repaired to the coast of Guinea, as vicar-apostolic.—A vicar-apostolic has also been appointed for the Oregon territory.—Ed.

annunciation) I found an artist who was copying ne paintings. He accosted me in English, and I oon found that he was from the United States. We mmediately entered into conversation, and he informed me, among other things, that the monks* o whom the adjoining monastery belongs, had given im permission to spend one month among them, ketching from their choicest paintings. But, added he, I do not copy for the *subject*, for I neither now nor care what it is, but solely for the faces, ome of which are very fine, and for the grouping. But, said I, if you were informed of the events which these pictures are intended to commemorate, nd of the characters and histories of the persons epresented, would it not aid you in appreciating heir merits, and, as it were, inspire your own pencil in imitating them? Not at all, he replied, for I egard all those stories and legends as so many lies, *nd all the monks as a set of rascals!* This was using ather plain language for a young artist, in the heart of Italy, and on the very premises of the monks themselves. But I could not attribute it to a desire o wound the feelings of his obliging benefactors, or there were none present to hear, and if there had been, they would not probably have understood;—neither could I attribute it to a spirit of high-minded, fearless American independence, for he believed me to be a Protestant, like himself, and much pleased with the pungency of his remark, he ceased from his work, and awaited my approbation. For one little moment the old Adam writhed within me, and I could have charged him, face to face, with deliberate, known, and insolent falsehood. But this passed away like a flash—and I looked for a moment at the beautiful fresco from which he was sketching, and which represented a group of monks supporting a venerable old priest, who had just descended from the altar after having concluded his mass, and was dying in their arms, and I said,—As to the monks, if those be portraits, there must have been some holy ones in that company. Better, no doubt, replied he, crustily, in those days, than any we see now-a-days; the present monks are a miserable, worthless set. Are you personally acquainted with any of them? I asked. No, I never had the slightest acquaintance with any one, neither do I desire to have any. I regret that very much, I answered, confining myself to the first part of his reply, for had you been, I am sure that you would entertain a very different opinion with regard to them. For *my part*, I have had the good fortune to be acquainted with many of them, both in France and Italy, and am happy to be able to inform you, that I have found among them persons gentlemanly, learned and pious, and that I believe them as a body, to excel in piety, and in the practice of every Christian virtue. It may be so, he replied with an incredulous shrug; the only ones I have ever spoken with are those in this monastery. And have you, then, found these of a character to confirm your unfavorable judgment of the whole body, or is it in consequence of their treatment of you, that you just now pronounced all monks "a set of rascals!" Oh, no! no! he instantly answered, as though shocked at such an inference. On the contrary, I have been most agreeably surprised at their piety and intelligence, and in particular, at their kindness and urbanity toward myself, whom they know to be a Protestant. I had just time to congratulate him upon having fallen into such excellent hands, and to express my pleasure that he should have made so candid, though involuntary, an avowal of it, when my friend arrived, and I was compelled to bid the artist a good morning.

"The above is but one among many facts, that convince me of how little value are oftentimes the opinions and judgments of even very sensible men; particularly on questions obscured by the bigotry and prejudices of their own minds."

Rome.—The *Moniteur Parisien* contains accounts from Rome of the 18th inst., announcing that the pope never enjoyed better health than at that date. Several of the cardinals, however, were ill. Cardinal Pacca, the senior member of the sacred college, was confined to his bed by severe illness. Cardinal Micara's health was so altered, that he had been obliged to quit his diocess and repair to Rome.—*Tablet.*

Belgium.—*Missionaries for the Americas.*—Seven religious of the congregation of the sisters of Notre Dame, and two reverend Jesuits, embarked at Antwerp on Monday last, on board the Belgian brig, Indefatigable, for Valparaiso and Callao—*Journal de Bruxelles.*—Seven religious women of the congregation of the sisters of Notre Dame left Namur for Antwerp on the 27th; they will there embark for America. The establishment which these zealous missionaries are about to found will have its seat at Wallamette, a little colony composed of Canadians and Catholic Indians, in the service of the Hudson's Bay Company. Wallamette and Cowlitz, at a little distance from each other, reckoned a Catholic population of nine hundred souls in 1839. These two little colonies are situated twenty-two leagues from Fort Vancouver, one thousand seven hundred and seventy-eight from Montreal, and fifty-five from the Pacific. The same vessel takes on board the Rev. Father De Smet and his companions, and among them, Father Verereuys, of the College of Peace, whose mission is to the Flatheads. The fathers take with them all the instruments of labor, the improvements of many trades, a water-mill ready to set up, and a vast quantity of household matters. The voyage is of six months, and

* The order of Servites.

the length six thousand leagues, or almost two-thirds of the distance round the world. Who can help admiring the courage, devotion, and charity of these missionaries?—*Ibid.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Directions for the ensuing Lent in this Diocess.*—1. All the faithful, who have completed their twenty-first year, are, unless legitimately dispensed, bound to observe the Fast of Lent.

2. They are only to make one meal a day, excepting Sundays.

3. The meal allowed on fast-days, is not to be taken till about noon.

4. At that meal, if on any day permission should be granted for eating Flesh, both Flesh and Fish are not to be used at the same time.

5. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time, is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.

6. The quality of food allowed at a collation is, in this Diocess, bread, butter, cheese, all kind of fruit, salads, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.

7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than make them substantial food.

8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c. &c. &c.

9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age; the sick; pregnant women, or giving suck to infants; those who are obliged to hard labor; all who through weakness cannot fast without great prejudice to their health.

10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Mondays, Tuesdays and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday.

† SAMUEL, *Archbishop of Baltimore.*

Given at BALTIMORE,

On the Feast of St. John Chrysostom.

Religious Profession.—On the eighth of December, 1843, at the Visitation Convent of Baltimore, Sister Mary Borgia (Tubman), Eastern Shore, Maryland, and Sister Mary Raphael (Sower), Loudon county, Virginia, were admitted to the solemn profession: Sister Mary Alexius (Sweeny), and Sister Mary Margaret (Ward), both of Philadelphia, made the profession of Out Sisters: Miss Honoria Brenan (Sister Mary Ambrose), of Washington city, and Miss Mary Queen (Sister Mary Xavier), of Charles county, Maryland, took the habit.

Orphan Asylum.—The following report of *St. Mary's Female Orphan Asylum* in Baltimore, with other similar statements published in our columns, may present useful data for comparison to those who have the superintendence of such institutions.

RECEIPTS OF 1843.

Donations by various persons,	$260 29
Contributions from Legacies,	300 00
Sewing Society and Orphan's work,	49 10
Subscriptions, Annual and Monthly,	534 00
Collections at Seminary and St. Joseph's church,	77 86
Contributions from parents of the children	103 50
Proceeds of the Concerts,	452 50
Interest on money, loaned or invested,	60 00
	$1837 25

EXPENDITURES—1843.

Groceries, provisions, &c.	$868 49
Clothing, shoes, &c., for sisters, &c.	460 66
Fuel,	141 11
House and incidental expenses,	174 56
Provisions and shoe bills due,	139 55
	$1784 37

Number of Orphans in the house,	55
Number of " received during 1843,	7
Number of " placed out,	6
Number of day scholars, from	100 to 200

There are attached to this institution a day school, attended daily by from one to two hundred pupils, who are taught gratuitously, and all denominations are admitted; also a Sunday school, for white and colored females, taught by the Sisters.

Subscribers to St. Mary's Asylum—1843.

Most Rev. Dr. Eccleston,	$10 00
Very Rev. Dr. Deluol,	5 00
Rev. Mr. Coskery,	5 00
Rev. Mr. Randanne,	5 00
Rev. Mr. Raymond,	3 00
Rev. Mr. Verot,	2 00
Rev. C. I. White,	2 50
Rev. Mr. Knight,	2 00
Rev. Oliver Jenkins,	5 00
St. Mary's College,	20 00
St. James's College,	10 00
Mr. William Kennedy,	10 00
Mrs. Sarah Kennedy,	5 00
Mr. Mark W. Jenkins,	5 00
Mr. James W. Jenkins	5 00
Mr. Thomas C. Jenkins,	5 00
Mr. Joseph W. Jenkins,	5 00
Mr. Austin Jenkins,	5 00
Mr. Edward Jenkins,	5 00

Mr. Edward F. Jenkins,	5 00
Mr. Thomas Meredith,	5 00
Mr. Charles Welsh,	5 00
Mrs. Charles Williamson,	5 00
Miss Rebecca Hunter,	5 00
Mr. John H. Hunter,	5 00
Mr. Taylor,	5 00
Mrs. Sol. Hillen,	5 00
Mr. James Logue,	5 00
Messrs. T. Kelly & Son,	5 00
Mr. Cowles,	5 00
Donation from a friend,	20 00
Mrs. Caton,	5 00
Mrs. Harper,	5 00
Miss Harper,	5 00
Mrs. McTavish,	5 00
Mrs. Maher,	5 00
Mr. Ignatius Pike,	5 00
Mr. H. V. Ward,	5 00
Miss Landry,	5 00
Mrs. Wm. G. Read,	5 00
Mrs. John Howard,	5 00
Mrs. Wm. Tiffany,	5 00
Mr. George Tiffany,	5 00
Mr. Henry Tiffany,	5 00
Mrs. John O'Donnell,	5 00
Mrs. Charles F. Mayer,	5 00
Miss F. Chateaudan,	5 00
Mr. Bonaparte,	5 00
Dr. Frick,	5 00
Mrs. Chas. Tiernan,	5 00
Mrs. Patrick Tiernan,	5 00
Mrs. George Carroll,	5 00
Col. Wm. Thompson,	5 00
Mr. B. R. Spalding,	5 00
Mrs. B. R. Spalding,	9 00
Mrs. T. P. Scott,	12 00
Mr. Stillinger,	5 00
Mr. F. Crey,	5 00
Mrs. Barrett,	5 00
Mrs. Dr. Aikin,	5 00
Mrs. Dr. Stewart,	5 00
Mr. Ambrose White,	5 00
Mrs. Basil Elder,	5 00
Mrs. John Walsh,	5 00
Mrs. John Daley,	5 00
Mrs. James Jenkins,	5 00
Mrs. Mary L. Ford,	5 00
T. A. Spalding,	5 00
Mr. B. J. Sanders,	5 00
Mr. J. McKenna,	4 00
Mrs. Davis,	4 00
Mr. R. McConn,	3 00
Mr. John Murphy,	3 37
Mrs. Margaret Meredith,	3 00
Col. Bensinger,	3 00
Mr. James Wagner,	3 00
Mr. Edward Boyle,	3 00
Mr. Alfred Jenkins,	5 00
Mrs. Elizabeth Welsh,	3 00
Mrs. Wm. G. Howard,	3 00
Mrs. Walbach,	3 00
Mr. David Stewart,	3 00
Mrs. McNally,	3 00
Mrs. Wilson,	3 00
Miss Maria Jackson,	3 00
Mrs. Gegan,	3 00
Mrs. Alexandrina Sanier,	3 00
Dr. Ferdinand Chatard,	3 00
Mrs. Dr. F. Chatard,	3 00
Lieut. Chatard,	3 00
Messrs. John & Charles McColgan,	3 00
Mrs. Peter Gould,	3 00
Mr. T. Parkin Scott,	3 00
Mr. Henry Pike,	3 00
Mrs. F. Lucas,	3 00
Mr. Fielding Lucas,	2 50
Mr. Francis Neale,	2 50
Mrs. Moale,	2 00
Mr. Coyle,	2 00
Mr. Lorenza Dorsey,	2 50
Mr. Henry Staylor,	2 00
Miss Sarah Ann Smith,	2 00
Mrs. Ellen Hickley,	2 00
Mrs. Florence Murray,	2 00
Mrs. Siche,	2 00
Mr. Isaac Hartman,	2 00
Mr. Edward J. Sanders,	2 00
Mrs. Mary Wonn,	2 00
Mr. John Mullan,	2 00
Mrs. J. Carrere,	2 00
Mrs. E. Carrere,	2 00
Mrs. Mary Walter,	3 50
Mrs. Dunlevy,	2 00
Mrs. S. Connely,	2 00
Mrs. J. M. Laroque,	2 00
Mrs. Huisler,	2 00
Mr. Robert Jenkins,	5 00
Mrs. Courtenay Jenkins,	5 00
Mrs. Z. Collins Lee,	5 00
Mrs. Bujac,	2 00
Mr. Wm. Johnson,	2 37
Mr. Sarsfield,	2 00
A Friend,	2 00
Mr. Rosenstell,	2 00
A Friend,	2 00
Miss E. Ford,	1 50
Mr. F. W. Elder,	3 00
Mrs. P. Chatard,	2 00
Mr. Wm. Tiffany,	2 00
Mr. Charles Mavean,	2 00
Rev. Mr. Randanne,	1 00
Mr. James Buchanan,	1 00
Mr. Thomas Murray,	1 00
Mr. James McNally,	1 00
Miss Mary Hynson,	1 25

Miss Bradford,	1 25
Mrs. Boggs,	1 00
Mrs. A. Wilson,	1 25
Mrs. W. H. Mitchell,	1 25
Mrs. Speak,	1 00
Mr. W. Wilson,	1 00
Mr. Chas. Simon,	1 50
Miss Cottringer,	I 00
Dr. Maguire,	1 00
Mrs. Dutch,	1 00
Mrs. Juliann Baugher,	1 00
Mrs. Eliza Rodewald,	1 00
Mr. Frederic Rodewald,	1 00
Mr. Frederic Vonnkapp,	1 00
Mrs. Boardly,	1 00
Mr. McSherry,	1 00
Mr. James Beatty,	1 50
Mrs. Spear,	1 50
Mrs. McKenzie,	1 50
Miss Spear,	1 50
Miss Buchanan,	1 50
Mr. Brown,	1 50
Mr. J. Carrere,	1 50
Mrs. J. Carrere,	2 75
Mr. Edward Shertel,	1 00
Mr. Michael Jennings,	1 00
Miss Margaret Norris,	1 00
Mrs. Peter Lyons,	1 37
Mr. Jones,	1 00
Mrs. Whiteford,	1 00
Mrs. Wm. Lucas,	1 00
Mr. Michael Conry,	1 00
Mr. John Conry,	1 00
Mr. John Lyons,	1 00
Mr. Patrick Mehan,	1 00
Mr. Michael Rohan,	1 00
Mr. John Sotterfield,	1 00
Mr. Martin Mohbe,	1 00
Mrs. Crough,	1 00
Mr. D. J. Foley,	1 00
Mr. McAvoy,	1 00
Mr. George Webb,	1 00
Mrs. Mary Carroll,	1 50
Mrs. McKew,	2 00
Mrs. Fortune,	1 00
Mrs. Dukehart,	1 00
Mrs. Sturm	1 00
Mrs. Lusby,	1 50
Mrs. Wells,	1 50
Mrs. Sanders,	1 50
Mrs. Wall,	1 50
Mrs. Emily McGreevy,	1 50
Mrs. H. Boarman,	1 50
Mrs. Thomas Hillen,	5 00
Mrs. John Hunter,	5 00
Mrs. Elizabeth Saunders,	5 00
Mrs. Dr. Roper,	5 00
Mr. Thomas Hillen,	5 00
Mrs. Juliann Jenkins,	6 25
Mr. J. Shannesy,	1 00
Mr. J. Victory,	1 00
Mrs. Noel,	1 00
Mr. Michael Concannon,	1 00
Mrs. Griffin,	1 00
Mr. Baker,	1 00
Mr. Clautice,	1 00
Mrs. Chase,	1 00
Dr. Baker,	1 00
Mr. V. Sirata,	1 00
Mrs. McKenna,	1 00
Miss S. McColm,	1 00
Mrs. Salzburg,	1 00
Mr. G. Ennis,	1 00
Mr. M. Doyle,	1 00
Mrs. Foley,	1 00
Mrs. Myers,	1 50
Mrs. Abel,	1 00
Mr. L. Gross,	1 00
Mr. John Waring,	2 00
Mr. Daniel Coonan,	1 00
Mr. Wm. Hanlan,	1 00
Mrs. Walker,	1 00
Mrs. Goddard,	1 00
Mrs. Hickley,	1 00
Mrs. Hitselberger,	2 00
Mr. James White,	1 00
A Friend,	1 00
Mr. A. Keenan,	1 00
Mrs. Rose McCann,	1 00
Mr. Carroll,	1 00
Miss Sarah Jenkins,	1 00
Mrs. Menzies,	1 00
Mr. E. Butler,	1 00
Mrs. Anderson,	1 00
Mrs. Magraw,	1 00
Mrs. Ellen Eisler,	1 62
Mr. Logue,	1 00
Mrs. King,	1 00
Miss R. McGroiken,	1 25
Miss Mary McMullen,	1 00
Thomas McKenna,	1 00
Mrs. Servary,	1 00
Mr. G. Walker,	1 50
Mrs. Murry,	75
Miss C. McNally,	75
Mrs. Shackall,	75
Mrs. Mease,	75
Miss Mary Howard,	75
Miss Frances Howard,	75
Mr. C. D. Elder,	75
Mr. J. Welsh,	75
Miss Cath. Byrnes,	75
Miss Carrere,	75
Mr. P. Laurenson,	75
Mr. F. B. Laurenson,	75
Miss Victorine Delmas,	75

's. Guishard,.....	75
ss A. Delmas,.....	75
ss Raphael,.....	75
rs. Laroques,.....	75
rs. Batteau,.....	75
rs. Murphy,.....	1 00
iss Kitty Quigley,.....	50
iss Cornprop,.....	50
rs. G. Reilly,.....	25
rs. Rodolph,.....	50
rs. Karlan,.....	25
rs. O'Neale,.....	50
r. John Shubach,.....	50
Friend,.....	25
rs. Vandanaker,.....	50
rs. Carlan,.....	25
r. McSweeny,.....	50
rs. McSweeny,.....	25
rs. Ryley,.....	25
r. Peter Mullan,.....	50
r. Peter Doyle,.....	50
r. J. H. Jenkins,.....	1 50
iss Eunice O'Brien,.....	75
iss Mary Hurner,.....	75
Friend,.....	2 00
r. P. Major,.....	1 00
r. Bose,.....	3 00
r. Edward Jenkins,.....	75
r. Wm. Kennedy Jenkins,.....	75
r. Charles K. Jenkins,.....	75
r. James H. Hunter,.....	75
r. Wm. Jenkins,.....	75
r. James Kain,.....	75
r. John Fox,.....	1 50
r. George Young,.....	1 50
iss Julia Corbett,.....	1 50
iss P. Griffith,.....	1 12
ılia Màchenheimer,.....	1 25
ısh,.....	12
r. James Riall,.....	1 50
r. E. Corbett,.....	6 50

Of the above named persons, many have not paid eir subscriptions for last year.

Maryland Catholic Society.—This society was es-blished in Baltimore, with the approbation of the ost Rev. Archbishop, March 7th, 1843, for the llowing objects:

1°. To assist infirm and aged priests; and to fur-sh means for the education of young clergymen.

2°. To provide for the dignity of public worship, ı contributing to erect and furnish churches, and extinguish their debts.

3°. To assist Catholic Institutions intended for e education and maintenance of the poor, and ırticularly of the orphan.

4°. To diffuse religious knowledge among the oor, by circulating moral and controversial works, ılculated to encourage them in the practice of virtue, and to instruct them on the various articles of our holy religion.

At a meeting of the society, held Jan. 2d, 1844, the following appropriations were made:

For St. Peter's Church, Baltimore,.....	$50 00
For Village Church, Emmittsburg,.....	50 00
For Laurel Church, Prince George's co.	25 00

For *Rules* of the society, see printed Prospectus.

Diocess of Mobile.—*Orphan Asylum.*—Extract from a Report of the *Catholic Female Charitable Society*, for the eleven months ending December 30th, 1843.

Amount on hand, January 30, 1843, including proceeds of last Orphan's Fair, held January 1st.....	$3,677 32	
Donations and subscriptions as received since per Sec..	427 13	
Cash received by the Sisters of Charity at Orphans' Asylum.....	519 75	
Provisions, clothing, groceries, &c., received at Asylum.....	234 55	—4,855 75
Asylum expenses, for eleven months, including repairs, improvements, &c.....	$2,919 00	
Cost of new building, erected last summer, and furnishing school room in same.....	1,300 00	
Advanced towards coming fair	442 00	
Disposed of in alms.....	80 50	—4,741 50
Balance in the Treasury.....		$117 25

At the date of the last report, there were but sixty children in the Asylum. At present the number is increased to eighty-six, and during the whole time, (eleven months,) the number averaged, at least, seventy-three; from which it will appear that each child has been boarded, clothed, educated, &c. at the very small average sum of $39 85, for eleven months, or $3 62 per month.

The institution is under the charge of six sisters of charity. A fair was lately held for its benefit.

Diocess of Cincinnati.—*Orphan Asylum.*—Extract from a Report of *St. Peter's Benevolent Society*, for the year ending Dec. 31st, 1843, which is found at length in the *Catholic Telegraph.*

The expenses of the Institution, the principal items of which are, $311 70 for clothing, $74 55 for milk, $138 33 for marketing, $158 61¾ for shoes, $336, (part from last year,) for sisters, $103 for groceries, $27 70 for delf and tin ware, $188 72 for flour, $25 for insurance, came to $1623 53.

The receipts were—

From St. Peter's Benevolent Society.....	$730 88
Collection, Anniversary Meeting.....	24 56
Tuition and Boarding.....	285 00

Charity Box Donations	108 31
Mr. James Gorman, $30; Mr. and Mrs. R. R. Springer, $36 62; Mr. C. G. Springer, in groceries, $25; Messrs. J. & J. Slevin, $25	116 62
Township Trustees	20 00
Bishop	124 05

To which one or two small items added, make a total of $1418 52

Leaving the balance to $1623 53 of debt on the Institution, say $205 00.

During the year, a handsome building, forty-five feet by twenty-nine, was added to the residence of the orphans, who are seventy-two in number, (girls), under the charge of six sisters of charity.

Statistics.—We learn from the same source, that from the 1st of January, 1843, to the 1st January, 1844, there took place in the Catholic congregations of Cincinnati, three hundred and fifteen marriages, eleven hundred and fifty-six baptisms, and four hundred and fifty-seven deaths. We are glad to perceive that such returns will be made by the pastors of the various congregations throughout the diocess. It is an example worthy of imitation in other places, as exhibiting the most accurate method of ascertaining the Catholic population of our country. As long as this is a matter of conjecture, it is by no means surprising that the *Catholic Almanac* should, for several years, furnish the same estimate. It could scarcely be expected, under such circumstances, that the editor would venture upon a census oftener than every ten years.

Diocess of New York.—*Trusteeism.*—"The trustee system, by the almost unanimous wish of the Congregation of St. Mary's, in that city, (Albany), and with the approbation of the pastor and bishop, has been abolished in that church. This is a great triumph for religion and morality, and will be productive of immense benefit to Catholicity. May this glorious example be speedily followed by every Catholic church in America, shackled with the Protestantism of trustees. Amen." *Boston Pilot.*

Diocess of New Orleans.—*Trustees.*—The bishop of New Orleans having been compelled by the schismatical conduct of the trustees of St. Louis Cathedral, to suspend the relations before existing between them and the clergy, and to defer the appointment of a rector, the trustees brought an action against the bishop, laying their damages at $20,000. This blind and absurd procedure of the trustees has been met by the bishop's counsel with an exception, on the ground that the body of lay trustees, being, as a corporation, incomplete without a rector, who is the clerical representative, is incompetent to institute a legal action, that their suit is founded on their alleged opinions regarding the discipline of the Catholic church, with the regulation of which the have nothing to do, and which cannot be a lawfu plea of damages; finally, that their suit does no rest on any grounds of which a civil tribunal ca take cognizance.

Gross Insult.—On the 8th of January, when th Abbé Percher was about to ascend the pulpit of th cathedral, in accordance with the appointment o the bishop, he was met by two young men wh opposed his progress, informing him that he woul not be permitted to preach. This, of course, pu an end to the ceremony.

No Church without a Bishop.—The *Catho lic Herald* thus briefly sketches the past, presen and, probably, the future of the great controvers in New York, between the Rev. Messrs. Wain wright and Potts, the former of whom, an Episco palian, defends the proposition, that "there is n church without a bishop," and the latter, a Presby terian, takes the opposite side of the question:

"Hitherto, the public have derived little satis faction from this controversy. The parties hav but slightly touched the main subject, and hav advanced nothing solid on either side. Dr. Pott avails himself of popular prejudice against prelati rule—which, in New York, is on the increase— and objects to his adversary the odiousness of th position, that no church can exist without a bishop Dr. Wainwright does not assume the rather difficul task of proving from the mere text of Scripture that diocesan episcopacy is absolutely essential but, confines himself to denying that it is oppose to Scripture. The dispute is likely to be a mer war of words, unless Dr. Wainwright take from th Catholic arsenal the weapons left by the ancien Fathers."

OBITUARY.

At Rome, on the 19th of November, 1843, Car dinal Charles Maria Pedicini, in the seventy-fourt year of his age.

On the 2d of December last, at Bordeaux, i France, Rev. Samuel Cooper, a convert to the faith who for many years edified the church in the Unite States by his charity and penitential life. Rev Mr. Cooper was a great benefactor to the Sisters o Charity in this country, having furnished them, a the commencement of their society, in 1809, wit eight thousand dollars, as a means of entering upo their laudable undertaking.

On the 23d of June, the Hon. William Gaston chief judge of the supreme court of North Carolina a man equally distinguished as a Christian, a pa triot, and an amiable member of society.

On the 21st of January, at Newcastle, Maine Hon. Edward Kavanagh, in the 48th year of hi age.

lileo—The Roman Inquisition: a defence of the Catholic church from the charge of having persecuted Galileo for his philosophical opinions. From he Dublin Review, with an introduction by an Imerican Catholic. Cincinnati: Catholic Book ociety. 8vo. pp. 68.

'he learned and vigorous article here re-printed n the Dublin Review, and the equally interest- introduction with which it is prefaced, form a mphant refutation of the vile calumnies by ich some Protestant writers have attempted to ibit the Catholic church, as the persecutor of ence. Protestant authorities are adduced to show injustice, dishonesty and falsehood of Protestant s, on the subject of Galileo's history, and the ere inquirer cannot but come to the conclusion, this bug-bear in the minds of a certain class of sons is the sheer offspring of bigotry, and that, n were it true, it would be far from equalling the eous intolerance and barbarity with which Pro- antism has opposed the spread of knowledge in gland and other countries. The publication be- us was intended as an antidote against the mis- ceptions of our dissenting brethren in general on subject, and particularly against the blundering ertions of the Hon. John Quincy Adams, in a speech at Cincinnati. For sale by J. Murphy.

Bonaventure's Life of our Lord and Saviour Jesus Christ, translated from the original Latin, &c. Baltimore: John Murphy. 18mo. pp. 308, with n appendix of 52 pages more.

'his book is well known in the Catholic com- nity as worthy of the eminent sanctity of its au- , and as a vast source of edification to the pious ler.

True Church, indicated to the inquirer, by Rev. J. P'Gill. Louisville: B. J. Webb & Brother. 2mo. pp. 165.

n this little volume will be found a clear and l reasoned exposition of some of the princi- characters which distinguish the church of ist, and are shown to be possessed only by the holic church. For sale by John Murphy.

Touchstone of the new religion, &c. Louisville: . J. Webb & Brother. Baltimore: J. Murphy. 2mo. pp. 61.

'he public have been for many years in posses- of this invaluable work, the present edition of ch has been improved by an additional treatise he unity of the church.

Christian Sacrifice illustrated, being a complete anual of instructions and devotions for hearing ass, with the evening office of the Latin and Eng- sh. Fourth edition. Baltimore: John Murphy. among the many books of devotion for hearing s with profit, the *Christian Sacrifice* holds a minent rank. The illustrations will be found y useful.

oline Henson, or The pious Orphan Girl, by N. . Keefe. Philada. M. Fithian. 18mo. pp. 72.

'his interesting publication seems to be intended cipally for the use of Sunday schools, and we sider it well adapted for the instruction and en- ainment of young persons.

graphy of John Randolph of Roanoke, with a se- ction from his speeches, by Lemuel Sawyer. N. ork: Burgess, Stringer & Co. 8vo. pp. 132.

'his work is instructive and entertaining, being ell written memoir of a man distinguished alike his genius and his originality. Of the former, his speeches afford ample evidence; among the instances of the latter, we observed the following curious incident. Mr. Randolph having entered upon a matrimonial engagement with a lady, the arrangements for the ceremony went so far, "that a license was obtained, a clergyman sent for, and the happy pair, hand in hand, were about to stand up to be joined together, when the mother handed Mr. Randolph a paper to read, and, if he agreed, to sign. It was a deed of release or assignment of all the young lady's property for her exclusive benefit. Mr. Randolph asked the intended bride if it was a condition with her, or her will, that he should sign it. She answered in the affirmative, upon which Mr. Randolph, saying there was no farther use for the minister, took his leave of her and departed." For sale at Taylor's, North street, Baltimore.

National Catholic Register. Philadelphia: W. J. Cunningham. Edited by Professor Walter.

We welcome to the field this new champion of religion and of letters. It cannot fail to be a useful and interesting periodical under the direction of Professor Walter. The first number is neatly printed and contains forty-eight pages. The subscription is $1 50 cents per annum, which makes it a very cheap publication, the cheapest indeed in the country, with the exception of our own which furnishes just twice the amount of matter for twice the sum.

Manning's Unity of the church, 12mo. *Gresley's English Churchman*, 12mo. &c., have been received from the press of D. Appleton & Co. New York, and we will take occasion to point out and refute the curious errors which they contain.

A reply to Dr. Brownley of New York, and a Rejoinder to the Rev. Mr. Dowling of Providence, on the relative merits of the Protestant and Catholic Bibles, by Rev. Mr. Ivers, Catholic pastor of North Providence, R. I. Providence: B. F. Moore, printer, pp. 120.

This is the first of a series of pamphlets that will appear on the subject mentioned in the title. The reasoning of the author is solid; but the style is rather too sarcastic for the dignity of a religious discussion. For sale by John Murphy.

The "Dark Ages;" a lecture delivered before the Carroll Institute, December, 28th. 1843, by John D. Bryant. Published by request. Philadelphia: M. Fithian.

We glanced over this production with much pleasure. The lecturer has developed many truths most startling to the admirers of the nineteenth century, and has convicted of gross ignorance all who have used or will use the term *Dark Ages* in the popular sense. For sale by J. Murphy.

Chamber's Edinburg Journal, nos. 42 and 45, quarto form; Lady's Musical Library, vol. 3, no. 2; Graham's Lady's and Gentleman's Magazine. January, 1844.

We acknowledge the receipt of the above mentioned works from Mr. Taylor of Baltimore. The two former are excellent in their kind. The last is a splendid specimen of periodical typography.

A Review of D'Aubigne's history of the Reformation, by the Rev. Martin J. Spalding of Bardstown, Kentucky, will shortly appear from the press of Mr. Murphy, Baltimore. The extensive learning and the great popularity of Mr. Spalding as a writer, will awaken high expectations in reference to this forthcoming volume.

ECCLESIASTICAL CALENDAR.

1 *Thursday.* St. Ignatius, BM. semid. In Mass, Gl. 2 Col. *Deus qui salutis*, 3 *Eccl.* or *Pro Papa. Red.* Vesp. of fol.

2 *Friday.* † Purification of the BVM. 2d class. (The blessing of candles is performed with purple vestments.) In Mass, Gl. 2 Col. *Deus omnium fidelium*, for his holiness, the pope, the anniversary of whose elevation to the chair of St. Peter occurs on this day. Cr. and Pref. of Nativ. *White. Abstinence.* In Vesp. com. of fol. and St. Blaise. After Complin, *Ave Regina Cœlorum.*

3 *Saturday.* † St. Hilary, BC. semid. (14th Jan.) In hymn, *Meruit sup.* 9th less. and com. of S. Blaise in Lauds and Mass, with Gl. 3 Col. *A cunctis. White.* Vesp. from chap. of fol. Sund. com. of prec. Hereafter instead of *Ben. Domino*, is said, *Laus tibi Dom.*

4 *Sunday.* † Septuages. Sunday, semid. Mass without Gl. 2 Col. *A cunctis*, 3 *ad lib.* Cr. Pref. of Trin. and *Bened. Dom. Purple.* Vesp. of fol. com. of Sunday.

5 *Monday.* † St. Agatha, V. M. doub. In Mass, Gl. *Red.* Vesp. from chap. of fol. (in hymn, *Meruit supremos.*) com. of prec. and St. Dorothea.

6 *Tuesday.* † St. Andrew *Corsini*, BC. doub. (4th inst.) 9th less. and com. of S. Dor. in Lauds and Mass, with Gl. 3 Col. *Deus omnium fidel.* for the com. of the coronation of his holiness, Gregory XVI. *White.* Vesp. from ch. of fol. (hymn, *Meruit sup.*) com. of prec.

7 *Wednesday.* † St. Romuald, Abbot, doub. In Mass, Gl. Vesp. from ch. of fol. (in hymn, *Mer. sup.*) com. of prec.

8 *Thursday.* † St. John of Matha, C. doub. In Mass Gl. *White.* Vesp. from ch. of fol. and St. Apollonia.

9 *Friday.* † St. Raymond de *Pennafort*, C. semid. (28th Jan., 23d in Breviary.) In hymn, *Mer. sup.* 9th less. and com. of St. Apollon. in Lauds and Mass, with Gl. and 3 Col. *A cunctis. White. Abstinence.* Vesp. of fol. com. of prec.

10 *Saturday.* St. Scholastica, V. doub. In Mass, Gl. In Vesp. com. of fol.

11 *Sunday.* Sexagesima Sund. semid. In Mass as on 4th inst. *Purple.* Vesp. of Sund.

12 *Monday.* Feria. Mass as on Sund. without Gl. or Cr. 2 Col. *Fidelium*, 3 *A cunctis. Purple.* Vesp. of Feria.

13 *Tuesday.* Feria. Mass as yesterday, with Col. as on 11th inst. *Purple.* Vesp. from ch. of fol.

14 *Wednesday.* St. Valentine, M. simp. In Mass Gl. Col. as yesterd. *Red.* Vesp. of fol. com. of SS. Faust. & Jov.

15 *Thursday.* Office of the B. Sacrament, semid. 9th less and com. of the SS. in Lauds and Mass (votive of B. Sac.), with Gl. and 3 Col. *A cunctis*, and Pref. of Nativ. *White.* Vesp. of the same.

16 *Friday.* Feria, as on the 13th inst. *Purple. Abstinence* Vesp. of fol.

17 *Saturday.* Office of the Concep. of the BVM. semid *White.* Vesp. from ch. of fol. Sunday, com. of prec and St. Simeon.

18 *Sunday.* Quinquagesima Sunday, semid. Com. of St Simeon in Lauds and Mass, 3 Col. *A cunctis. Purple* Vesp. of the same.

19 *Monday.* Feria, Mass. of the Sund. Col. as on the 12th inst. *Purple.* Vesp. of Feria.

20 *Tuesday.* Feria, as yesterd. Col. as on 4th inst. *Purple* Vesp. of Feria.

21 *Wednesday.* Ash-Wednesday, or first day of Lent. Mass prop. (On this day ashes are blessed and laid upon the foreheads of the faithful.) *Purple.* Vesp. of fol com. of St. Paul and Feria. *Every day during Lent except Sundays, is a fast day.* See p. 130.

22 *Thursday.* St. Peter's Chair at Antioch, gr. doub. 9th less of Feria, com. of St. Paul and Feria in Lauds and Mass, in which Gl. Cr. and Pref. of App. and Gosp. of Feria at the end. *White.* Vesp. of fol. com. of prec St. Paul and Feria.

23 *Friday.* Office of the Passion of our Lord, gr. d. *ad lib* 9th less. and com. of Feria in Lauds and Mass, with Gl. Cr. Pref. *de Cruce* and Gosp. of Fer. at the end *Red.* In Vesp. com. of fol. and Feria.

24 *Saturday.* St. Peter Damian, BCD. doub. (23d.) In hymn, *Mer. sup.* 9th less. and com. of Fer. in Lauds and Mass (*In Medio*), with Gl. 3 Col. of Vigil S. Matthias, Cr. and Gosp. of Fer. at the end. *White.* In Vesp. com. of Sund.

25 *Sunday.* † First Sund. of Lent, semid. Mass prop. with Cr. *Purple.* Vesp. of fol. com. of Sunday.

26 *Monday.* † St. Mathias, Ap. d. 2d cl. (yesterday) 9th less. and com. of Fer. in Lauds and Mass, with Gl. Cr. Pref. of App. and Gosp. of Fer. at the end. *Red.* In Vesp. com. of Feria.

27 *Tuesday.* † Feria. Mass prop. *Purple.* Vesp. of Feria

28 *Wednesday.* † Feria. *Ember day. Purple.* Vesp. of Feria.

29 *Thursday.* † Feria. *Purple.* Vesp. of fol. com. of Feria

SUN'S *upper* limb rises and sets, (corr. for refract.) M. T.

D.M.	D.W.	Boston, &c. rises h m	Boston, &c. sets h m	New York, &c. rises h m	New York, &c. sets h m	Washington &c. rises h m	Washington &c. sets h m	Charleston, &c. rises h m	Charleston, &c. sets h m	N. Orleans, &c. rises h m	N. Orleans, &c. sets h m
1	Thurs.	7 14	5 14	7 10	5 18	7 6	5 22	6 56	5 32	6 51	5 37
2	Frid.	13	15	9	19	5	23	55	33	50	38
3	Satur.	11	16	8	20	4	24	54	34	49	39
4	SUND.	7 10	5 18	7 7	5 21	7 3	5 25	6 54	5 35	6 49	5 40
5	Mon.	9	19	6	22	2	26	53	36	48	41
6	Tues.	8	20	5	23	1	27	52	37	47	42
7	Wed.	7	22	4	25	0	28	51	38	46	43
8	Thurs.	6	23	3	26	6 59	29	50	39	45	43
9	Frid.	5	25	2	27	58	30	49	40	44	44
10	Satur.	4	26	1	29	57	31	48	41	43	45
11	SUND.	7 2	5 27	6 59	5 30	6 56	5 32	6 47	5 42	6 42	5 46
12	Mon.	1	28	58	31	54	33	46	43	42	47
13	Tues.	0	30	57	33	53	35	45	44	41	47
14	Wed.	6 58	31	55	34	52	36	44	45	40	48
15	Thurs.	57	32	54	35	50	37	43	46	39	49
16	Frid.	55	33	52	36	49	38	42	46	38	49
17	Satur.	54	34	51	37	48	39	41	47	37	50
18	SUND.	6 52	5 35	6 50	5 38	6 47	5 40	6 40	5 48	6 36	5 51
19	Mon.	51	37	49	39	46	41	39	49	36	52
20	Tues.	50	38	48	40	44	42	38	50	35	52
21	Wed.	48	40	46	42	43	43	37	50	34	53
22	Thurs.	47	41	45	43	42	44	36	51	33	54
23	Frid.	45	42	44	44	41	45	35	52	32	55
24	Satur.	44	44	42	45	40	46	34	52	31	55
25	SUND.	6 42	5 45	6 41	5 46	6 38	5 47	6 33	5 53	6 30	5 56
26	Mon.	40	46	39	47	37	48	32	54	30	56
27	Tues.	38	47	38	48	36	49	31	55	28	57
28	Wed.	37	48	37	49	35	50	30	56	27	58
29	Thurs.	36	49	36	50	34	51	29	57	26	59

MOON rises or sets. Mean time.

D.M.	Boston, &c rises h. m.	Boston, &c sets h. m.	N.York, &c. rises h. m.	N.York, &c. sets h. m.	Wash'n &c rises h. m.	Wash'n &c sets h. m.	Cha'ston &c. rises h. m.	Cha'ston &c. sets h. m.	N Orl'ns &c. rises h. m.	N Orl'ns &c. sets h. m.
1	2 39a		2 45a		2 50a		3 6a		3 14a	
2	3 44		3 48		3 54		4 8		4 14	
3	4 51		4 55		5 0		5 10		5 16	
4	6 1a		6 4a		6 6a		6 14a		6 18a	
5	7 13		7 14		7 16		7 19		7 22	
6	8 26		8 25		8 25		8 25		8 25	
7	9 36		9 36		9 34		9 29		9 29	
8	10 50		10 47		10 45		10 37		10 34	
9	....		11 59		11 55		11 44		11 41	
10	0 3m		....		....		....		....	
11	1 14m		1 10m		1 6m		0 51m		0 46m	
12	2 23		2 17		2 12		1 56		1 50	
13	3 24		3 18		3 13		2 56		2 50	
14	4 16		4 12		4 7		3 50		3 45	
15	5 1		4 56		4 53		4 39		4 34	
16	sets.		sets.		sets.		sets.		sets.	
17	5 12a		5 14a		5 17a		5 24a		5 28a	
18	6 13a		6 15a		6 15a		6 20a		6 23a	
19	7 20		7 20		7 20		7 21		7 22	
20	8 22		8 23		8 21		8 18		8 18	
21	9 24		9 22		9 20		9 14		9 13	
22	10 25		10 22		10 19		10 10		10 6	
23	11 25		11 21		11 17		11 4		11 0	
24	....		....		....		11 59		11 54	
25	0 22m		0 18m		0 14m		....		....	
26	1 18		1 14		1 9		0 53m		0 47m	
27	2 12		2 7		2 1		1 45		1 39	
28	3 1		2 56		2 50		2 34		2 28	
29	3 43		3 38		3 34		3 20		3 15	

EPISTLES AND GOSPELS OF THE Sundays and Festivals in the month of February.

	EPISTLE.	GOSPEL.
Purification of the B.V.M.	Malachi iii, 1—5	Luke ii, 22—32.
Septuagesima Sunday	1 Cor. ix, 24, x, 5	Matt. xx, 1—17.
Sexagesima Sunday	2 Cor. xi, 19, xii, 10	Luke viii, 4—16.
Quinquagesima Sunday	1 Cor. xiii, 1—13	Luke xviii, 31—43.
Ash Wednesday	Joel ii, 12—20	Matt. vi, 16—22.
First Sunday of Lent	2 Cor. vi, 1—11	Matt. iv, 1—12.

PHASES OF THE MOON.

	D.	H.	M.
Full moon,	4	3	34 M.
Last quarter,	11	0	13 M.
New moon,	18	3	37 M.
First quarter,	26	4	49 M.